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THE RELIGION OF LOVE

THE RELIGION OF LOVE

BY

ALEXANDER

GRAND DUKE OF RUSSIA,

1866-1933.

TRANSLATED BY

JEAN S. PROCTOR

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DEDICATION

TO THE SOUL OF MY NEIGHBOR

I dedicate the substance of this book to the soul of my neighbor, as each soul is near and dear to me.

In you, men and women, I feel the soul; it is what attracts me and to the soul do I address the words which have been inspired by my love of humanity and which I have expressed in this work.

Be neither shocked nor frightened by the truths which I state.

When we get out of the darkness the light blinds us at the first moment, then our eyes get used to it.

The effect which these truths will produce on you may be the same. Give them time to touch your souls, let your souls feel them, for, I repeat, they are not destined for your body.

I appeal specially to you, women, to listen attentively to Love, the Master of the Earth.

To the believers I propose means to embellish and deepen their faith; to the indifferent I suggest the means of awakening curiosity in their own selves, and to the unbelievers I offer the possibility of belief.

I wish that your soul, on awakening, should find in the religion of love, peace and strength and that contact with Christ who sacrificed Himself for the love of us all.

ALEXANDER

New York
February, 1929

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INTRODUCTION

Adaption of the spiritualistic principles to all the manifestation of the Material Life of the Human Being (Life of Society, Popular Life and, lastly, Life of Humanity).

The religion of love which I impart is the result of deep meditations inspired by a book which is sacred to me and which contains all truths. Once these truths are understood and applied to life, they give it the power and knowledge which lead the way to perfection—God—and let it proceed in full comprehension. I have extricated truths buried for centuries under masses of conceptions whose real sense has been perverted, with the result that they have been transformed into an instrument adapted to human requirements and used to serve material interests.

The religion of love is the prism through which passes the divine ray of truth which inspired all religions, all beliefs; it is a prism which

allows the Godly rays to fecundate our souls; it is the prism of the union of God with our souls.

Therefore in this religion there is nothing of myself, except my ardent desire to show the truth to all souls, my brothers and my sisters. I have propounded this verity for the love of God, for the love of all superior forces and all human souls; I have been guided in this work by my soul's deep love for the soul of my fellow creatures; I pray that the purity of this sentiment shall help those willing to follow this religion of love, which is the religion of God.

When you study the religion of love, forget for the time being your reason, which prompts you always to compare and then to criticize, but give full swing to your imagination harnessed by logic and common sense.

Study the religion with your soul; let it talk to you and give you its counsel, because the religion of love is the religion of the soul, not of the body; it is the spirit that commands the matter and not the reverse.

Can you compare the sun to some other light? Can you criticize it? No, you cannot. Of course,

its heat and its light may be too intense for you, but nothing more.

It is the same with the religion of love, which may seem to you too dazzling, too pure to be comprehended or followed, too frank in showing the naked truth; but if you try to criticize it, you will not succeed. And compare it? To what?

It is love in its highest conception, and nothing can be compared with love; it can only be lived through and understood by suffering.

Consciously or unconsciously every soul seeks spiritual nourishment. The religion of love gives it. It is the daily bread of love which Christ teaches us to ask of God, for it is the living water which quenches our thirst forever.

You may be sure that the religion of love gives you rest and peace; the soul will find in it the refuge where it will be sheltered from all spiritual or material danger.

ALEXANDER

AN EXPLANATORY NOTE

The reader will please notice the special connotation of the word SPIRITUALISM *as used throughout the book by the author. The word is not to be confused with the general meaning, to wit, the doctrine that the spirits of the dead, surviving after mortal life, communicate with the living through a medium.*

SPIRITUALISM

The Spirit quickens; the flesh is inanimate.

THE religion of love is the one that Christ and all the great masters have bequeathed to humanity; it is the one that all great thinkers, conscious of their souls, have depicted in their work; it is the one that lives in the soul of every human being who is not dominated by matter.

Spiritualism is the introduction to the religion of love. Spiritualists and those who seek

to raise themselves above matter must be guided by the principles that I impart; they will speak the universal language uniting all who seek the truth and wish to serve it.

Our beliefs, our creeds, our convictions will play a secondary part, if our principles are the same. When I use the word "must," it should in no way be understood in the sense of an obligation. Each individual, each group remains absolutely free to profess those principles which the soul dictates.

It is necessary to be on guard and not allow anybody to impose his principles, his methods, to the domination of free consciousness. *Liberty of thought is indispensable* when one is traveling the way of spiritualism; only then can it take limitless flight. Every barrier placed in its way can make it deviate from the path of truth in a false direction.

The principles I wish to convey are of great import; they are lighthouses which will help us, spiritualists, and guide us at the moment when we could be led astray by the immensity of knowledge, of means or methods to employ; they will enable us always to return to the

main road, the one that leads to truth, the road of help to our fellow creatures, the road of love for God.

Our beliefs are different roads which may lead to the same goal as many roads, in many directions on earth, lead to the same spot.

The starting point is the same. At the beginning, the roads we take are close to one another; it is only when we have traveled some distance from the starting point that the ways branch farther and farther apart; and then meet again at the goal. In spiritualism, we, too, start all at the same point. What is this point? The origin of our immortal soul, God, or the Superior Force which directs the universe and to which we submit, the law of love which is our motive power. We have all the same compass, it is the channels we take that are different, but in taking them we endeavor to arrive at the same goal, which is God, His Kingdom, the Perfect. Name our goal as you like; it is the same for us all.

Each of us wishes to arrive at the truth by the shortest road; the one best lighted. As means, we have religions, beliefs, different phil-

osophical theories, and so forth. The first fundamental principle of spiritualism is the law of love.

The second fundamental principle (of spiritualism) is *love for one's neighbor,* from which follows tolerance for all religions and creeds. This tolerance is caused by our point of view, which consists in considering human beings of all races and all nations as beings who are soul-brothers and soul-sisters, all members of one and the same family, having the same spiritual country—the true one, the spiritual plane.

Thus the third principle is *tolerance and respect for all opinions and the absence of desire to dominate.* Being inspired by the teachings of the great masters who came on earth to demonstrate to humanity the existence and immortality of the soul, its origin, etc., and its laws of existence, the soul can evolve and progress in its ascension toward God. We endeavor to disclose the hidden truths—hidden in each teaching, by stripping from it layers of the often erroneous interpretations caused by the incomprehension of truth by neglect in the past, by teachings adapted to the inferior level of evolu-

tion (that is to say, intellectual evolution), and caused by the endeavor to represent purely spiritual truths in a material form.

In our meditations and our researches, we are guided by a deep, deep desire, by logic, by common sense, to arrive at the right conclusions, to see the truth in its proper light.

Our souls appeal to the Superior Powers who see the purity of our aims, the desire to help our fellow creatures, and they in return send to us the right conceptions toward truth.

In our meditations and researches we must not forget the truths which science has discovered concerning the existence of the worlds and the life of nature and matter. These scientific truths do not contradict religious ones if we only know where to find the often hidden reality of the same. As God, the Superior Power, is the creator of everything, the laws which we have known up to the present, and those which we begin to perceive, are all connected with one another. They are also connected with the laws concerning human souls and form an integral part of the universe, and as such have an influence on the life of every-

thing that lives (and everything has life), on all that is visible and invisible. By following the laws of analogy we succeed in seeing clearly, without going into astute reasoning or creating for the soul a situation apart from the rest of the universe. Our next principle can be now expressed as follows:

As far as our intellectual powers allow us to do so, let us unite science with religion. We must not consider science as the enemy of religion, but, on the contrary, as its most precious ally, which is helping us and will help us to transform faith into knowledge. That is in accordance with the will of the Superior Powers who guide us. These powers have ascertained that the souls of a part of humanity have arrived at a state of evolution which allows them to see plainly truths which have been hidden until now; they wish that we spiritualists work in this direction, the only one which will force the unbelievers and doubters to rally to the spiritual banner of religions which constitutes their ideal and their aim: *To enable the soul to understand the laws of its life and its evolution.* This principle can be expressed in this

way: *to form a close alliance between religion and science,* to prove that they supplement and naturally help one another to arrive at a clear comprehension of different truths.

By taking as the starting point the truth that all human souls belong to the same family, the same country, we desire to establish fraternity on the earth. But this material fraternity, as one might call it, between human beings, can take place only after their souls have understood each other. Let us work then to establish on earth a "Union of Souls," because only then will souls be able to influence material life and matter; only then will the word "fraternity," which we see to-day in company with "liberty and equality," cease to be merely a word, and become an actuality.

From this follows another principle of spiritualism: It is the *establishment on earth of a Union of Souls united with the souls of the spiritual plane* as a *logical* consequence—because it is from this plane that we came, and to it we shall return.

It is evident that by serving the first five principles we serve that which is good, and by

so doing we fight against evil in all its forms. This is another principle of spiritualism: *we always serve goodness by goodness.* Finally, in order to be able to put into practice the principles which we profess and wish to serve, we must try to *allow full development of the soul and its hidden forces, in order to be able to dominate our bodies.* This is the last principle of spiritualism.

Spiritualism, as I understand it, is based on the seven principles which I have indicated. The spiritualists are those who follow them. I suppose that these principles would be admitted by all spiritualists in all countries. I have not touched on the details. I have refrained from these purposely because the details, the beliefs, the convictions which prompt us to follow these principles, are insignificant, so long as they allow us to follow the principles already indicated.

I repeat it, these are only different roads to the same point, the same goal. Just as the rays of the sun passing through a prism reflect different colors, so the one and only truth, passing through a prism, reaches humanity at dif-

ferent angles and looks a different color; the truth manifests itself by different religions and beliefs.

The seven principles can be expressed as follows:

1. The submission of our thoughts and our acts to the will of God, the Superior Power, origin of everything in the universe and consequently origin of the immortal human soul.

2. The application to our thoughts and our acts of the law of love for our neighbor and for everything living.

3. Complete tolerance and respect for all religions and beliefs.

4. Complete alliance between religious and scientific principles.

5. "Union of Souls," living on earth, with one another and with the souls of the spiritual plane for the purpose of fraternity among the human race.

6. To serve goodness always by goodness, by all the means of thought and action.

7. The evolution of the soul and its hidden forces in order to attain the spiritual domination over matter and the body.

Spiritualism is a doctrine which not only professes the existence of God—the Supreme Power and Spirit from which our soul is issued —but which admits also this fundamental principle: To give to the soul of the human being happiness on earth and in future life, it is necessary to make it possible for that soul to overcome matter—its body—which means that it is necessary to enable it to understand itself and to make use of the hidden forces which it possesses—always for the good of its neighbor.

Great care must be taken not to mistake spiritism for spiritualism. The latter is a clear and definite doctrine; the former is one of the means which help to widen the spiritual horizon, to forsee the future discoveries of science, and, finally, to put us into direct communication with the spiritual plane, into which we wish to enter endowed with full knowledge.

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THE RELIGION OF LOVE

To Believe is to Love;
To Will is to Live;
To Love is never to Die.

CHAPTER I

THE CONCEPTION OF THE RELIGION OF LOVE

WHAT an enormous problem opens before those who wish to follow the principles of spiritualism! What a limitless field of action, what inexhausted and inexhaustible riches are hidden in the soul of those who wish to serve humanity, who wish to give always without counting the cost! The immensity of the problem must not frighten us: each of us has friends and acquaintances. Let us try to become a center, a small sun, whose rays will become by degrees indispensable to those among whom we pass our lives. The rays will be the attraction, and the adaptation to life of the professed principles will be the example. To-day we are not asked to go to a desert or to shut ourselves up in a convent; it is required of us to remain in the whirl of life, and everyone must stay at the post he occupies because life moves on quickly,

anti-spiritualistic conceptions are born all the time, and we must always be on guard to fight them. We exist for two purposes: to fight against evil in all its shapes and to represent life in its true aspects, in such a way that it becomes evident that the temptations of materialism check the manifestations of the real life of the immortal soul, and prevent it from satisfying the aspirations for real happiness, which everyone of us is seeking on earth. The second purpose of our existence is the more difficult. The adaptation of spiritualistic principles to life attracts the masses only if there seems to be some immediate material result. Promises of happiness in heaven are not sufficient. For this reason materialistic theories and their adaptation to life are dangerous, because they give or rather seem to give immediate satisfaction; and the masses are impatient. They hasten through life and will use all means to attain worldly happiness, even if only for a little while. As the majority of the human race regard the material life as the most important one (this being understandable, as it is the life which makes us suffer), it is necessary to

demonstrate to them that the adaptation of the spiritualistic principles to that life will give them help and comfort, that their prosperity will increase, the burden of their labor lessen, their physical sufferings become less painful. They will not be told fairy-tales but the truth only, for this spirit which we shall try to help will, through its influence on the body, make material life easier. We must consider that the masses do not yet understand the necessity for coöperation between the soul and the body; they must be made to realize the fact that it is not natural, normal, or sufficient to develop fully half one's self (the body) and to forget the other half (the soul): it is necessary to prove to them that by adapting the spiritualistic principles they will double their power, for both body and *soul* will participate in the business of life. The result will be the maximum of efficiency. We must put forward the practical side of the domination of the spirit of the soul over the body. The masses cannot be nourished by abstract ideas and mediations and get consolation out of them. These ideas must be adapted to all the manifestations of

their daily material lives, and after they have ascertained that their ideas make life easier, the masses will begin to ponder over the truths presented them for their service. Thus the spiritual side of their nature will receive the required development. On seeing real results they will naturally wish their children to benefit by them; thus spiritualistic education will appear to them as a means which will, as any other special training, give better conditions of life to their children. I wish my idea to be clear; I do not want the spiritualistic principles to remain nebulous, outside life; I want them to mingle with material life. In this way will religion, no matter which kind, take its proper place in human life; it will draw us nearer to God and to all the superior and pure powers of the material manifestations which life requires from us. The mistake made in the past of creating a religion which is separated from life, will be rectified. But this religion, the religion of love—the same for all—although it is based on Christian principles, will mingle intimately with a man's life, awaken his soul and teach him how to develop all his personal-

ity, his body and his soul. Thanks to this religion he will learn to know himself; to use not only his physical and intellectual forces, but also the powers of his soul. All outward forms like dogma, sacraments, rites, will become of secondary importance; they will remain as a frame, an ornament, but will cease to be the essence, the basis of religion. The religion of love will lead man to his supreme goal—to find the kingdom of God in his soul, and this he must do in order to understand God's material kingdom. Without it his soul will not be able to become conscious enough to understand the divine light. The blind do not see the difference between the light of a candle and the light of the sun; for the deaf the thunder makes no more noise than the human voice. The religion of love will open the eyes of the blind and the ears of the deaf: they will see and hear. Theology, which claims to be the science of religion, of things divine, will become useless; it will be replaced by studies of the soul and of its life, for the soul is divine—being issued from God—and it is in the soul that God shall reign, when we have will and

knowledge enough to find His Kingdom.

When love is pure, without a shadow of egotism, every thought, every action, is sanctified by its touch. This love will be the basis of the religion which will enter into the soul and body of man. Man will, at last, be able to understand himself, he will realize that the real Self is the soul, and that the body is by itself but the soul's instrument; he will never mistake the body for the soul. I mean that he will know how to distinguish between the material acts harmful to his soul and those which are beneficial.

The aim of this religion will be to develop the free will of man, because the free will is the sacred and precious gift of the soul to overcome instinct, which is to the body what the free will is to the soul; the free will must master these instincts which are the heritage of the manifold incarnations of animal in man. Only he who shall develop fully his free will, shall be able to use the forces hidden in his soul.

1. The religion of love never tries to capture souls—it does not claim to take the re-

sponsibility for the souls of others; no, each spirit must be its own master, have full liberty; then can it go toward perfection—his love for his neighbor being his guiding star. Christ said to his followers, "I will make you fishers of men." Fishers of men will be those who disseminate the religion of love, for by engendering love they will liberate the soul.

2. The religion of love has for allies the sciences and arts, the first to enable men to develop consciously, the second to impart to the soul—through the beauty of things—the desire to attain perfection. Among the arts music has a special place because it creates a contact with the spiritual plane.

3. The religion of love never threatens with punishments and suffering, neither does it give promises of reward as a stimulus to force the soul to become good. These methods do not awaken it; on the contrary, they are harmful to the material part of man and thus injurious to the soul. The methods of the religion of love affect only the soul; they at least are grounded upon pure and wholesome truths expressed without symbols or outward forms which are

unhappily so often taken for the truth itself.

4. The religion of love has no use for truths wrapped up in symbols because the soul loses its way among them and cannot discern the real truth. This religion wants the human soul to have the courage to look the naked truth in the face and know that it is fully responsible for all its thoughts and acts; it wishes the soul, with eyes wide open, to seek the kingdom of God in itself, because it often happens that the soul is quite near this kingdom, yet fails to see it simply because its eyes are bound.

5. The religion of love wants the soul to be daring—full of faith in the kindness and mercy of God. It prefers the soul, guided by love, to seek the path to the truth by itself—the compass this religion gives it. Love lives in every human soul, but it is easily changed into hatred, when the soul is nourished with false doctrines, which contradict common sense and apply to God human justice and human goodness. Man must learn to know himself and distinguish between thoughts and actions contrary to the law of love, and those which are the result of being affected by it—scientifically, those which

are against universal harmony and those which support and strengthen it.

6. The religion of love never speaks of death, but always and only of life. There is no question of an abyss between the earth and the spiritual plane; life follows a single uninterrupted line which began thousands of millions of years ago, and will continue its ascent toward perfection—God—by using the power of love, the only force which can purify it.

7. The religion of love considers that Christians, Moslems, Hebrews, Buddhists, etc., can all reach the kingdom of God, if they follow the law of love. It teaches that all human beings—black, white, or yellow—form but one family of souls, which belong to the same spiritual plane and are of the same essence—God.

8. The religion of love opens its doors to all; it demands no vows; imposes no conditions; it leaves a free conscience to all; the only thing it ever asks and gives is love.

The temple of this religion is the universe under the vault of infinite space; its churches, its places of worship are at every spot where the soul rises to God by loving its neighbor

without difference of race, nationality, or creed.

9. The religion of love considers all human beings who are founders of religions based on love as clairvoyants inspired by the spirit of God; it considers Christ as born of the spirit of God. He came on earth to give men the religion of immortal life, which is the religion of love so closely connected to earthly life.

The term "religion" means "worship of a Divinity; the obligation of man to God." The religion of love which I attempt to explain is not a religion in the sense given to this word. It is a teaching based on truths supported by all religions, it is like a dome resting on pillars —the pillars representing different religions; it unites them all, and its pinnacle reaches the truth, God. This material simile gives an exact conception of the sense and aim of the religion of love; of course, as the word love implies, it tends toward God, but this religion is not a worship, because its object is not to give homage to God but to infuse into the human soul the divine light, and to be penetrated by it. There must be no misunderstanding. It is evi-

dent that the application to life of any of the principles of the religion of love is an homage to God. Because by serving love, by applying it to thoughts and acts concerning our neighbor, we accomplish the will of God in its highest and purest conception. One can say that the religion of love is a creed and submission to the will of God always in the good and active sense.

10. The religion of love understands its existence and its aim toward God. Its existence in man, as his duty toward his higher self (the soul), is that he keeps the mind clean and pure in the greatest degree, thus approaching in likeness to God—his prototype. There is no question of blind slavery in this development, but of highest intelligence.

11. The religion of love does not discuss any of the sacraments or any of the dogmas; it believes that spiritual union with God and the Superior Powers is achieved not only with the help of material methods, but principally by the strength of will of a pure soul which desires to be in union with the divine, with the light which creates and directs all—with love.

12. The religion of love promises neither

bliss nor suffering; it imparts the truth that the soul which has followed on earth the law of love will evolve in beauty and goodness. But the conception of happiness is different for each individual and for each soul; in the same conditions two souls may feel differently—one will be happy, the other will suffer. That is because happiness which comes from the consciousness of the accomplished duty toward one's neighbor and one's self—peace of soul—can only be acquired by complete detachment from the fascination of earthly things.

13. The religion of love considers that the soul has only one life—that one continuous—composed of stages on two planes—the terrestrial and the spiritual; which means that the soul is incarnated in two different kinds of matter, one allowing it to live consciously on earth, and to apply the laws of love to practical life, the other allowing it to live consciously on the spiritual plane and to judge the effects which life on the terrestrial plane has produced upon it. Thus is the soul able to repair committed errors, to take up life again with full knowledge, in the following stage which may be on

the earth or even on a plane above the spiritual —depending entirely upon the degree of evolution attained by the soul. All these transformations are destined to enable the soul gradually to purify itself, to acquire knowledge and, by becoming purer and wiser, to approach the aim of its existence—God, its prototype.

14. The religion of love considers all the stages of a soul's life as a purgatory; the words hell, purgatory, paradise, are not here understood in their usual narrow sense, but are considered as names for different stages through which the soul passes in its entire evolution. To the human intelligence such conceptions as "eternal," "outside time or space," have always been hard to understand or to imagine. Therefore the truths—which have neither beginning, end, nor form and which could not be expressed through forms of symbols comprehensible to man—have been explained by Christ through images which the mind could grasp and the imagination visualize.

Without altering in any way the sense of these truths, or their aim, the religion of love transforms their limited horizon into a limit-

less one. This is the correct point of view, because the horizon is really limitless: it seems to have a limit, but when we reach the spot beyond which our eyes cannot see, a new horizon opens before us again and again—and we must consider these truths in the same way.

15. The religion of love is not content with hoping. What is hoping but passive waiting? The religion of love transmits hope into will power, the will to attain the desired goal. *It is only when the soul is in a state of activity that the powers which help it from outside are drawn toward it.*

16. The religion of love admits of no authority on the terrestrial plane with the right to claim power over the human soul; its chief, its supreme authority, is God; it is His will, His laws (known to us) which the soul must implicitly obey. No one on earth can take the place of or represent this authority—that is beyond human power—because the soul can be governed only by a spirit entirely outside matter, time, or space. A soul, a spirit, no matter how high or pure it is, when it is incarnated in terrestrial matter, becomes subject to the in-

fluence of that matter, and of the matter surrounding it. We must beware of creating any authority which claims the right to govern souls—that is, appropriate God's right and authority. This seems at first inconceivable, but it is logical, because it is done unconsciously. The conditions of life transform the established authority into an ordinary one, which tries to adapt the Divine and spiritual laws to matter. These laws are of sublime beauty as long as they remain in the spirit, but are ridiculous and small when they become material. For the mass of humanity, whose soul evolution is not sufficiently advanced, visible, material symbols appeal more to the imagination. Thus symbolic, worldly authority replaces God's authority, and the former is never as true or pure, and is liable to fall into error.

17. The religion of love never says, "Go to the right and you will be saved," or "Go to the left and you will perish." It wants the soul itself to see clearly where it can be led by each step of its life; it wants the soul that professes this religion to overcome by itself the difficulties of life. The religion of love is the

means of guiding toward a good end. It wants those who profess it to be similar to specialists —as a captain is a specialist, having special knowledge which enables him to be the master of his ship. He knows that if he leaves land to the starboard he will pass out of danger, and if he leaves it to the port he will lose his vessel—his soul. Mists, fogs, and tempests may prevent him from seeing clearly, then he is assisted by his knowledge of astronomy, navigation, etc. In the same way the religion of love gives to the soul its guiding star, its lighthouse—the law of love—which will always protect it against all dangers.

The salvation of the soul is when it enters into the light of illumination, when its vision is clear and continuous in its evolution. The soul is lost when it enters darkness and is possessed by it, when it has not the capacity of clear vision and in consequence cannot evolve; that is, continue its conscious life.

18. The religion of love must not be looked upon as an insurance that could indemnify or compensate the soul against the perils to which it is exposed. It must be considered as a source

of life out of which the soul can draw the strength to protect itself against possible catastrophes. It is in the soul itself that security lies. The religion of love does not pretend to save or damn souls.

19. The religion of love aims at transforming faith into knowledge (understanding), but it must be remembered that in order to know it is necessary to believe. It means that the soul by absorbing the principles of this religion may be able to reveal living truths which are latent in itself and to manifest and apply these truths to life.

20. The religion of love is like a mother who gives her child all the love, consolation, courage, and gladness in present and future lives and yet ever finds that force growing stronger and stronger. This religion is an inexhaustible source of goodness, it neither fears nor doubts, but retains an unchanging confidence in the goodness of God and the Superior Powers who send us their rays of love to light the way which leads toward them.

21. The religion of love wants the soul to travel on this way with open eyes, never taking

them off the radiant image of our future. Once on the path of light, the soul must continue on it unceasingly, giving help to those who have lost the way and are ardently seeking it, or to those in suffering. It will pour on such souls the love it was pouring forth to God. God prefers His children in distress to receive it. Such halts, if they occur, will not detain the soul on its ascending way; on the contrary, they will accelerate it toward the goal.

22. The religion of love wants to join all the human souls together and also to unite them to their brothers and sisters of the spiritual plane. The reason for any union of souls on the terrestrial plane must be the love they profess. It has no desire to interfere with religions or beliefs; each of them has its cause of existing in the circumstances, condition, climate, and life of the country and people which have given it birth. The religion of love wishes to love all beings and all beings to love each other. It wants every soul which loves God—our only Heavenly Father—and which is sending to Him its rays and thoughts of love, to double

these rays and thoughts and send one half of them to his neighbor; only in this case will love become complete, because God wants the love that is sent to Him by a soul to be reflected in the soul of its neighbor.

23. The religion of love wants to see humanity like a garden full of different flowers, all stretching their petals toward the sun—their God—and the pollen causing them to link themselves to one another.

It wants the smallest, the humblest flower to live in this garden side by side with the magnificent flowers which seem to dominate it; for the humblest flower is just as beautiful as the others. Likewise the little souls on earth must not be oppressed by the great ones, or those which seem great. It wants all souls to unite in love, keeping at the same time their personalities which manifest themselves in their beliefs. Their faith is often childish, but it is beautiful nevertheless, because they do their best to seek God.

24. The religion of love wishes each soul to see its goal denuded of all egotism, desire, or

thought of domination. The soul must be impregnated by the aim of this religion—to love and be loved.

25. The religion of love enables us to establish a single Universal Church, the church of God's family, which will be the material manifestation of the Union of Souls. This Church will be represented by a mixed lay and clerical organization, not by an exclusively clerical one, because its aim will not consist in discussing purely dogmatic questions, which separate the different religions, but will be called upon to solve all the political, economical, and social questions between nations. It will be guided by the principles of the religion of love, namely, that these questions will be examined from the point of view of their usefulness to the life and evolution of the soul of nations—from the point of view of the domination of the spirit over matter.

26. The religion of love foresees that mutual charity—a natural consequence of this religion—will become a necessity in ordinary life. This charity will not be only material, but also spiritual; everyone will give the superfluous

powers of his soul to his neighbor, placed in less favorable conditions and unable to develop them as successfully. This religion will create a material and spiritual coöperation between all humans.

27. The religion of love considers the woman as an incarnation of God's love for human beings; her sacred calling is motherhood; this calling must on no account be eclipsed because the woman takes in economic life a position equal to that of the man. In a woman, the aspiration toward motherhood must be predominant; she must create the family; she can apply, better than the man, the instinct of love which lives in her soul, because that instinct is more refined in a woman. Besides, by giving birth to children, the woman works for the harmony of the universe, as it enables the souls to accomplish their stage of terrestrial life.

Being the image of love and carrying in her soul the inexhaustible riches of this noble and vivifying sentiment, the woman will find in the religion of love a limitless field for the manifestation of it to the benefit of her neighbor's soul.

28. The religion of love considers the union between man and woman as sacred when their souls love each other. Its strength lies in the union of souls, therefore there can be no reason for breaking such ties—they are durable and indissoluble. All unions between man and woman which are based on a different sentiment than love between souls, are regarded by the religion of love as legal marriages, which are, however, merely ties of the flesh. Such unions will continue to exist until the soul has attained a degree of evolution which enables it to distinguish exactly and clearly between itself and its instrument—the body—and to realize what the soul is concerned with and what it is not.

It is dangerous and useless to discuss at present this most important question and to speculate about it, because every expressed truth will be expressed badly and explained in a manner not corresponding at all to the principles by which the religion of love is guided. Comprehensions will come gradually, when the human being understands the difference be-

tween the single, continuous life of the immortal soul and its life in one of its stages—the earthly existence.

29. The religion of love teaches the necessity for direct contact with the pure Powers of God. This contact may be established by three principal means: by applying to life the principles of this religion, because God and the Benevolent Power are always attracted toward those who follow the law of love; by prayers addressed directly to God, or to intermediate forces, by unselfish prayer for one's neighbor; by meditation and thoughts which raise the thinker to a higher state. Meditation opens the door of the soul to the influence and suggestions of pure souls, that is, communion with them.

An unspoken prayer possesses the same power as a spoken one; no occupation, no tie, prevents the soul from praying; on the contrary—contact through prayer helps all the manifestations of life. Each morning as you open your eyes ask God to help you to pass the day in truth and purity—this short prayer will give

you the direction, the line to follow, and will guard you against the influence of malignant powers.

30. The religion of love considers that direct contact with souls in the spiritual plane is a fact, because it helps evolution, if this contact is established, either with pure souls, or with souls engaged in the spiritual refining process, who are seeking to enlighten their consciousness. This often happens to a soul which, being incarnated in a human body, has lacked faith in its own immortality. The consciousness of a doubting and faithless soul is covered with an armor through which the salutary influence of its fellow souls of the spiritual plane cannot pentrate, but this consciousness still remains open to our influence. Therefore, in a case like this we can help. But the religion of love warns those who would wish to establish the contact with souls of the spiritual plane that they must be cautious, their minds must be on guard against a very possible danger, because a soul on a low degree of evolution, or even an evil soul which is wilfully serving malignant powers, may try to get into their confidence

for *a selfish purpose which is never love.*

31. The religion of love considers that the devil does not exist as an individual, that this word is a collective term for the designation of malignant powers. This word has been for centuries a negative force (contrary to goodness) in the human mind, consequently it must never be used either in thought or word, because it drives away all benevolent powers—love—and attracts toward him who evokes it the malignant powers. The habit of damning one's neighbor is not at all inoffensive. It constitutes a grave offense against God and love.

32. The religion of love believes in the proximity of the spiritual plane to the terrestrial one, in the close connection between these two planes, one reflecting the other. We cannot touch the reflections of the spiritual plane, just as it is impossible to touch an image in a looking-glass. Moreover, these reflections are invisible to us, because the plane above is superphysical, that is to say, it is deprived of the matter necessary to make an impression on our bodily senses. The plane we call spiritual consists of another sort of matter, which can make

the senses of our souls react, because the soul is formed of the same matter. That is why men whose soul's senses are not completely atrophied by matter, or whose spiritual bodies are not completely linked to their physical bodies, can hear and feel manifestations of life on the spiritual plane.

33. The religion of love considers that it is possible to heal all sorts of illness by the strength of an ardent faith combined with an iron will. The coöperation of these two forces has a reaction on the spiritual body of the soul and enables it to remedy defects in the circulation of the blood, etc., because the vital power of the soul resides in this body; consequently that of the physical body resides in it too.

34. For the religion of love mysticism is reality. It endeavors by practising real truths to lead souls in the direction of the knowledge of mysteries, that is to say, the unknown laws. It is but on the first step as yet, but it is the first step of the ladder which is the means of access to the solution of further problems, which will permit the soul to live and accomplish its duty toward God, its neighbor and itself. (Blessed

are the pure in heart, for they shall see God.)

35. The religion of love has no clergy, churches, sacraments, or rites; it does not need material forms in order to be understood and professed. It admits all religions, all creeds, all dogma, all the forms of worship which help souls to follow the principles of their religion and to put them into practice, providing always that the spirit shall prevail over the flesh. This religion imparts a single truth—love for God, for one's neighbor and for everything living, universal love. From this truth follows the Law of Love, which is the power on which is based the soul's creation, its single life, its evolution, and which allows it to approach its source of life, God.

As the organic cell is the alpha of all physical life, so is the vital power which gives life to this cell the spiritual cell of the soul's life. It is through the evolution of matter that the cell endowed with vital power has become the human being—the perfect being of the terrestrial plane; in the same way will the soul, which is the fruit of the evolution of the vital power, endowed with *love,* become one day

the perfect being of the spiritual world. Therefore the religion of love is the essence of all religions and creeds.

Since prehistoric times all the religions and creeds have originated from the fear felt by the human being and from his need to pray for help from a Superior Power. This Power—God—was conceived as a Being who had all the human faults, therefore the early religions established methods which were supposed to please God; they tried to win his approval through worship, and as a reward their devotees expected a better earthly and future life. These childish methods were natural, then, because the weakly developed soul could not see further. To-day, although the evolution of the human soul allows men to understand the truths, impregnated by the spirit of love which Christ teaches, the religions have remained the same. They try to win God's benevolence, forgetting their own souls, forgetting that it is in our soul that God wishes to reign, that men must try to approach Him instead of increasing his remoteness, as they are doing now.

To emphasize my meaning, I take as an ex-

ample the daily relationship existing between a man and a woman. When a man thinks that he loves a woman, he tries to win her love by showering gifts upon her, by paying her the greatest attention, by flattering her conceit. These methods please and satisfy an ordinary woman, but the true woman who is conscious of the great riches of her soul and who is ready to give these riches to the man who loves her and whom she loves, will not be satisfied with these superficial methods. She will give her love to the man who seeks the treasures of her soul. She will wish to reign over the soul of her beloved and not over his human instincts. Man is short-sighted, he forgets his soul, he no longer understands his own or his neighbor's.

It is superficial love like this that men bear toward God. As a result they succeed—if I may use this expression—in approaching the Temple of God which they have built in their own imagination, but not God Himself whom they have locked up in it. Thus have men succeeded in making God doubly remote—they have secluded Him and shut their souls against Him. God wants the soul's door to be kept open

so that He may enter in, and it is only love imparted by the religion of love that enables this to be done because this religion shows the manifold manifestations of love in their true and direct sense, stripped of the layers of ignorance which obscure them.

36. *The Religion of Love's principal aim is to allow God to reign in the human soul.*

Two persons have finished their earthly lives. One of them has never been to church, never been to confession or communion, has no knowledge whatever of dogma or prayer, but no human misery has passed his way without receiving material or moral help; he has followed the law of love. The other actor in this little parable has never missed a mass, has been to confession and communion each week, knows the catechism and many prayers by heart, but has practised charity as an *insurance for future life*. These two souls leave earth. The first passes into the Kingdom of God, that is, into the kingdom of light, and the evolution of his soul continues because God has reigned in it during his earthly life. The second soul remains in the artificial Kingdom of God

which it has built up for itself during its terrestrial stage or existence.

37. The religion of love does not object to the practise of religious ceremonies and is not opposed to those who practise them; but it wants men to practise love, too, because without love all ceremonies are vain. The strength of the religion of love is its spirituality, in that it does not assume any material form, has no dogma whatever, is impersonal and, as such, cannot be attacked; it does not defend itself, but it answers all attacks from men or malignant powers with love. It is positive in quality and knows no negation. Therefore, it is not militant, but, on the contrary, impregnated with peace, because only love denuded of egoism (envy, jealousy, or desire to dominate) can give this peace. It desires only to give material and spiritual peace on earth and peace to the souls on the spiritual plane. It does not wish to do away with the existing religions and creeds, but wants to spiritualize them through love. It is confident of victory because it works in the name of God; it opens the soul to the divine light. It does not throw its seeds on the surface

of the earth, but tills the ground deeply with a plough of love, harnessed to the yoke of Christ, which is easy to bear.

The seeds this religion sows are the great truths, which will bring a rich harvest to enlightened souls.

38. The religion of love calls upon all souls —children of God—and all humans—children of the earth—to join under one banner on which the symbols of all existing religions will be interwoven with the word "love" as a motto. This word "love" is the symbol of God, one and the same for all.

39. The religion of love considers that each individual who applies the law of love to his thoughts and acts, that is to say, who loves his neighbor, in procuring his material and moral aid, who returns good for evil, knowing the difference between the two; in short, who submits to the dictates of conscience, such a soul is on the road of truth, guided by higher forces (though he may deny their existence). This fact will one day be made apparent to him, in spite of denial. Therefore, the religion of love counts among its adepts even those who deny

the existence of God—the Supreme Power of the Universe—for those who serve love, serve God even if they deny Him.

40. The religion of love is based on absolute truths which it imparts by principles and conceptions appropriate to the state of evolution of the individual soul, and which can be applied to the present life. The absolute truths on which this religion is based will remain immutable forever, but the way in which they are formulated will gradually change, this change depending directly upon the intellectual evolution of the soul. The religion of love will follow the general progress and evolution of the universe, it will prove the truth of Christ's prophecy.

This is the truth, because all humanity will follow the religion of love, then the terrestrial plane will lose its *raison d'être* (the reason for its existence), the development of the human soul having surpassed the conditions and means existing on this plane. In other words, it will become unnecessary for souls to return to the terrestrial plane. The terrestrial plane will be transformed into a new world fitted to nourish

other souls, which may be human or otherwise. The aim of the religion of love is to be always the essence of God's spirit, which manifests itself in all the science. Science will be spiritualized, and in this way improve not only material lives but help the progress of the soul in purification and increase of understanding.

41. The religion of love teaches that every one should love even his enemies, that is, endeavor to love the soul within regardless of the weakness of the flesh. Hatred or hostile thoughts and actions can only repel the soul. You must help the soul of your enemy to gain its liberty. By this action you will save the soul and render the material evil harmless. Malignant powers attacking you are defeated when you oppose them by love, because their field of action diminishes at once and the intensity of their attack loses its vigor and vitality. The rule to follow is never to envisage the soul of another as that of an enemy. By concentrating on this aspect, it will become easy to love those who do not love you.

42. The religion of love finds in nature and all living things its most precious allies. Beauty

speaks and is responded to; it is this aliveness which has such an effect on the human soul. Nature is full of invisible beings—the farther these beings are from humanity and its vices, the purer they are, and the greater their good influence over us. As long as man does not love destruction, these beings welcome and help him to enjoy the beauties among which they are living. The soul rests when alone with nature, as it need not then be constantly on guard against evil.

43. The religion of love sees in nature and all which composes it and inhabits it, the terrestrial home, refuge and consolation of every human being.

Being an integral part of nature, you must consider yourself as sharing the life of everything dwelling in it. Take an interest in the life of animals, birds, fishes, insects, trees, and plants; your relationship toward these creatures of God's dominion must be like those of an eldest brother toward his brothers and sisters. Try to penetrate into the life of all beings—be spiritually united with them.

Remember that you are the most perfect

creation of this earth and called to govern nature, that the evolution of your soul and mind, which is far superior to the evolution of other lives, allows your free will to manifest itself fully. Keep this in mind, and do not let your younger brothers and sisters become estranged from you, or allow your instinct of distrust to prevail when dealing with them; do not kill, do not destroy those who do not hurt you—be the friend of nature and of every living thing.

Teach your children from their earliest childhood to love nature, show and make them understand beauty in all its manifestations. Make them realize their superiority over everything living and explain to them that it is precisely for that reason that they must love and protect God's creatures, which are weaker in all their faculties than themselves. Explain to them the principle of life (*prima mobile*) enclosed in every seed and its products; show them that man in his creations may imitate everything but can vitalize nothing.

The fact proves that matter cannot live without the vital spirit, it proves the existence of

the Superior Vital Spirit—whom we call God.

Make them understand that the smallest flower is more beautiful than the highest creations of man; moreover, that it is living, while all human creations, *lacking the vital principle,* have a value for only a limited time.

Make them realize that as long as man in his creations follows nature's example and its harmony, he creates beautiful things which appeal to the noble sentiments of human nature and awakes the soul possessing the cult of beauty. But as soon as he forgets nature's example, tries to create something out of harmony with it, tries to materialize his aspirations artificially, he creates horrors such as futurism, dadaism, etc. These are unhealthy creations suggested to the imagination by evil powers; they produce disturbances and anguish in the souls of the masses, because they cause unharmonic vibrations.

You will always find strength and consolation in nature, by understanding it you will be raised toward the ideal, the sublime, and its Creator.

To contemplate nature inspires you with love

for all things, and especially for your neighbor. The law of love must be applied to all nature and everything living.

Nature will pay you largely in return for the love you show it. Nothing is healthier for your body than the sun, the sea, mountains, and woods. Nature has unlimited resources for curing physical sufferings, but you must have faith in her, call for her help and abandon yourself with full confidence and love to her care, because only then will you be linked to the spirit of the elements, and it is your spiritual nature that will draw strength and transmit it to your body.

Teach all these truths to your children; make them look at the sky by day and night; make them aspire toward all that is hidden in the limitless, infinite blue space they see. Teach them to believe and feel this space is filled with worlds and with life. They must accustom themselves not only to see life from the material aspect, but realize and feel the invisible spiritually by means of their souls.

Thus their souls will be opened to the influence of the Benevolent Powers and the good

souls which surround us; this contact is indispensable; the constant good will of these Powers drives evil away from us.

In this way you will get used to consider nature as your property and your ally. No matter where—in Europe, Asia, or in America—nature belongs equally to all, and nobody can take her away from you. No one has any special right to her, she is your wealth. At the same time you belong yourself to nature; you are an invisible part of her; understanding this you will always feel at ease in her midst.

By treating nature as I have explained, you will perhaps notice beauties which have escaped you before; these beauties will purify and help you to follow the law of love, because all realized beauty causes chords of love to vibrate in our souls.

In the most painful moments of your life, when you think that all is lost, you must not forget that nature is yours, that an invisible world and Benevolent Powers surround you. They are at your service from the moment you turn to them in love and if you open your soul to their influence you will be comforted. Cour-

age and confidence in life will return to you; you will clearly realize that you are not alone; that if human friends have abandoned you, the faithful ones of the spiritual world will never do so. Nature with her Powers is your great friend and your great healer; but you must learn to walk and talk with nature in order that she may help you.

To live without nature is injurious to body and soul; a human being instinctively seeks contact with her; see—the humblest habitations are surrounded with flowers; their inmates often become affectionately attached to birds and animals, and in their turn these little creatures give back love and confidence; it is because everything living has the same source of life that contact with man helps the evolution of animals and awakens their souls.

44. The religion of love does not consider time from the astronomic or historic point of view as something which marks the limits of our life, but as something in connection with our soul's life, which is outside time. To a sleeping soul a minute, a day, or a hundred years amount to nothing, but a single instant of the

awakening of Christian love is an epoch. For the soul, time is not measured by hours or days, but by thoughts and deeds of love, because each thought or deed of love is a step higher in the soul's ascension toward perfection. The life of the soul is at first like a dark line dotted with specks of light, as its evolution progresses these specks of light increase, the dark line is transformed into a glimmering trail, which grows brighter and brighter until it becomes an intense dazzling light moving toward union with the light of God.

45. The religion of love represents the will of Christ—which is also the will of God—to establish fraternity in all countries and among all races. It believes that love alone can cement this union. The difference of religions must not be an obstacle, because the law of love is the air which all breathe alike. Every spot of the earth has become accessible to man since he conquered the air; the religion of love wants to help each soul to become accessible to the love radiated by all other souls. The whole atmosphere of the world must be impregnated with the law of love; hatred and the mad desire to

live at our neighbor's expense must vanish; every man must consider his fellow creature as a sister or brother. Rich and poor, great and small, strong and weak—all must join hands for peace in the name of God.

46. The religion of love is the common language which may be adopted by all men without distinction of creed, race or nationality, because everywhere—in every land, in every society—it has the same source: love for its neighbor. It is the language of the Union of Souls; a common language must exist, because without it human beings cannot understand each other; without this mutual and universal understanding the peace of the world cannot be established.

Each letter of this language represents a thought or an act of beauty and goodness, and the alphabet composed by them is the truth.

This language of the souls on the spiritual plane is already known to the souls living on earth; it is but necessary to give them the means of speaking it. To achieve this is the aim of the religion of love.

47. The religion of love appeals to all the

other religions because it is not a competitor or a creed whose aim it is to convert followers of other religions. Such desires are quite foreign to it; it has no material aims; it has neither representatives, churches nor statutes; it is spiritual; all its principles are based on love. It wants us to unite and wishes all to understand this truth—*there is nothing in any of the existing religions to prevent their devotees following in addition the religion of love.*

If you look at the starry sky you could almost imagine yourself to be the center to which all these luminous rays are attracted. The religion of love wants to be like a star whose rays are attached to all souls and from which no soul can hide. These rays of love will penetrate the hut of the poor and the palace of the rich; they will reach the souls of the great and mighty of this earth as well as the souls of the humblest; they will draw tears from the soul of the criminal and from the soul of the pure man.

48. The religion of love not only helps the evolution of the soul toward the truth, but paralyzes evil. There are people who profess the

following doctrine: *There is only one presence and one power in the Universe—a Beneficent Almighty*. This is an erroneous doctrine, for, as we know, evil exists. Evil and Evil Powers have always existed, and lately they have grown formidably strong. They have become an immense danger to the spirituality of humanity, because evil strives to obtain the victory of the material over the spiritual. To shut our eyes to this danger and to be content with the illusion that good is the only power in the world, is another danger. To be able to fight against evil we must admit its existence and consider it as an enemy whom we are sure to defeat, if we apply the law of love to our own life and to the lives of others. We must fight evil unceasingly. On the spiritual plane, the warfare against evil is in full swing, and pure souls guided by Superior Powers constantly seek in our midst those who are willing and ready to devote their lives, their strength and their abilities to help to conquer evil. *For without our aid the Powers of the spiritual plane are unable to fight evil* on the terrestrial plane, because on this plane they require material means and only we human be-

ings, disciples of goodness, can provide them. *The Almighty Power of Goodness exists in the Universe and we must learn to attract it toward the terrestrial plane—then will Goodness prevail over evil.* We must grasp the fact that there is this difference between good and evil, or between Benevolent and Malignant Powers. If the first do not assert themselves the others will. Malignant Powers constantly and unscrupulously make use of every means to obtain victory. We must keep this truth constantly in mind because it explains the alarming success evil has lately had in the world.

While the disciples of goodness remain inactive, relying on God, the forces of evil are actively at work. They take advantage of every weakness of the flesh to gain ground.

Certainly we must never abandon our faith in God—but this is not enough. We ought to become instruments, by whose help God shall make manifest the good forces on our plane. Passivity prevents this. All forces for good are active, but need our coöperation in material and spiritual force (faith and will) in order to manifest themselves in effective operation. This

must be well understood and acted upon; despair and complaint lead nowhere; only by direct action is evil overcome. The religion of love gives us the means, the principal of which is the fact that this religion allows us to have direct contact with the Superior forces and with God. We ought to carry within ourselves the firm conviction that we shall be victors—then we shall be. We ought never to cloud this belief by doubt.

49. The religion of love wants to make it possible for God to reign in each human soul and on the earth. "Thy will be done on earth." "The Kingdom of God is within you" (Jude 17; 21). By following the principles this religion imparts, the soul is made ready to receive God, that is to say, if a soul lives in accordance with the laws which direct the Universe, it becomes part of God's Kingdom—which is the Universe—and a power for good. It is evident that only then shall God reign in the soul, for He cannot reign in a soul that does not coöperate with His will and His laws—the laws of Universal Harmony. When the Kingdom of God is in every soul, then shall the reign of God

be established on earth, and it is for the coming of this moment that we pray every day when we say the prayer "Our Father"—the Lord's Prayer.

The soul must have faith, knowledge, and active love for all; it must be modest and humble, but not humiliated, it must have self-respect and uplifting pride, namely, the pride of realizing that its origin is in God and that it is striving to approach Him. It is similar to a son's pride in his father. The loving son always tries to follow his father's example—his ideal. It is a pride that lives deep in the soul and does not show itself uselessly, but it is apparent in all the acts of life. This pride must not be mistaken for vanity toward its neighbors, which ought not to exist. The fact that we realize our superiority must only be manifested by our efforts to help our fellow creatures to follow the ways which have allowed us to attain it.

The soul must become wise enough to understand that all its present knowledge is but as a drop of water in the ocean; yet if it follows the law of love, the doors of unlimited knowledge

will be opened to it. *The soul must be studious but not curious.* It must try to understand everything not out of curiosity, but out of the desire to develop itself for the enlightenment of its neighbor. If we gave more attention to everything happening around us and in our inner selves, life would be to us a voyage of discovery—or a school—and each day it would teach us how great our ignorance is. The soul must never feel lonely or isolated when acting by the law of love, because its invisible friends are always there to guide and protect it. Realizing this truth the soul will have courage to continue to do good. When God reigns in the soul then come peace and purity; a complete equilibrium is established between the two selves; all fear leaves it; it acquires a clear vision of the sense and aim of life; it is the force and the capacity to vanquish each evil by good; it becomes incapable of acting against truth; it is the deep realization of unity with God. He is the moving power of each thought and each action of the soul whose desire is always to be worthy of the source from which it comes.

To arrive at this state the soul must pass

through many stages of life, through much suffering. As its evolution advances suffering becomes a probation, for a wise soul understands that every pain is only a test which allows it to rise another step on the way of self-abnegation for the benefit of its neighbor. Love helps the soul to conquer itself by assisting its fellow creatures. In this way is the Kingdom of God (of love) established in the soul; thus His reign begins and continues forever.

50. The religion of love does not force itself upon us. It burns with a pure flame, which attracts, and gives peace. Each soul is able to bathe in its rays and to find in it relief from suffering. The religion of love doesn't advertise itself, neither does it hide: it simply exists. It is to the soul what air is to the body—the very condition of its existence. The religion of love gives life to the soul—true life. Even if certain truths it imparts do not seem to agree with the dogma of the Christian religion, they do not prevent souls from following the law of love. The light of the sun is the same for all—the refraction of its rays vary according to latitude. Thus truth—the law of love—ought to be the

same for all; each religion, each belief is the reflection of it, according to the receptive powers and it is the same in the evolution of the soul. Dogmas which seem (to those who profess them) of a greater importance than the sense and aim of the soul's life, are conceptions whose aspect will change when the soul is face to face with truth; but the law of love will remain immutable, because this law is the same for all worlds, all planes, all lives. A human being ignorant of astronomy considers it a fact that the sun turns round the earth—hence the expressions sunset and sunrise. Thus what is accepted as a truth by the uncultivated masses is known to be wrong by those who are able to consider the phenomenon in its proper light. The example I give is purely material; hundreds of millions of human beings witnessed for centuries the rising and setting of the sun, yet the laws of its rotation were not known, and even now the masses do not understand them. Therefore, we must be careful when examining spiritual questions concerning God and the Superior Powers; we must not take the letter as the expression of the truth,

but must consider it as the vague outline of a design which the eyes of our soul cannot yet discern.

The religion of love will not perhaps give satisfaction to those who seek rites in religion, who need outward forms of worship to help them to approach the living—God. These must choose among themselves the ideal they are seeking. Yet it seems clear that the religion of love, which professes love for our neighbors, is a cult of the highest and purest conception; of coöperation with the will of God—which is co-operation with the law of love in each thought and each act. At the same time it is the cult of goodness and beauty; the cult contrary to evil in all its forms. It is an active (though hidden) fight—always for goodness—against Malignant Powers. Crimes, sins, faults committed by man during his terrestrial life, are but thoughts and acts against the law of love; against our duty which is to help our neighbor and to serve truth. One stage of terrestrial life is never sufficient for the soul, because it must pass through various conditions of existence, through all the temptations which material life presents. When

we judge somebody who has committed a crime and *whose conditions of life are less favorable than ours,* we must never forget that perhaps we would not have done better if we had been placed in the same situation. Therefore, before the soul is sure that no temptations can make it deny truth, it must pass through all the conditions, all the temptations of earthly life. Only after that can the soul consider itself—in all sincerity—ready to continue its ascension toward perfection. It is evident that to acquire the necessary experience, the soul must pass through very many stages of life. It is better for it to learn while on this terrestrial plane that it must return here again, than to believe that death is an eternal good-by to earth, for to discover this truth after death will be painful, whereas this knowledge of itself will give it a greater chance of progress on its return.

CHAPTER II

THE SOUL AND THE RELIGION OF LOVE: I

51. THE religion of love wants the human being to know its Self; wants it to realize its double nature, one part of which is composed of the soul and its spirit and belongs to the spiritual plane; while the other is the vehicle of this soul—the body—and belongs to the terrestrial plane. Man must understand that *his immortal soul should dominate and direct his mortal body;* that the interests of the soul must predominate in all the thoughts and acts of his life. That is to say, his soul must coöperate with the law of love, because this law will enable it to achieve material and spiritual happiness on earth and in future life. Happiness is the realization of accomplished duty toward God, toward the harmony of the universe, and toward one's neighbor. These duties are closely united, one issue evolving from the other, and

it is the law of love which enables us to accomplish them.

52. The religion of love wants perfect equilibrium established between the two parts of the human being. The maximum of healthy development should be given to the body and the maximum of spiritual development should be given to the soul and its spirit. Excesses in any direction must be eliminated.

This equilibrium is only attainable if the spirit is the guide; the spirit must control life; the spirit alone can create life.

A soul in this state of equilibrium will be able to discriminate between the true immortal self and the self of the body (the soul's instrument). The soul's self will know how to safeguard its interests against the self of the body. The soul's most formidable enemies are passions—it will have to fight them constantly. Passions are the motives of mind and body incited by the evil forces which surround us. Every passion is the result of egotism carried to its highest degree; and against it is love for its neighbor which will help the soul to fight and vanquish these unclean sentiments, which upset

its equilibrium and turn it aside from the path it should follow. When a man has fully grasped the fact that his nature is double, that his present life is but one of the many stages of his single, continuous life, then only will he realize that it is best in the interests of the life he will spend on earth for the soul to dominate the body; for the soul has the benefit of experience with which it can ameliorate his present material life. He will understand that by following the law of love the soul blossoms and becomes able to develop its forces and apply them to the great work of life, which would otherwise remain dormant, while it is dominated by the body. He will understand that the key to his soul—unselfish love—is in his possession, and that each act inspired by love will have a beneficent influence on the conditions of his material life.

It is most necessary for a man to acquire the habit of considering his soul as *something quite real;* his self should become an expression of his soul. In this way his soul will dominate his body. Conversations between individuals will become spiritual intercourse. The soul will

gradually reach its true place in human life, and instead of being captive and rarely able to show itself except by stealth, will manifest freely. The life of the body will be transformed into the life of the soul and the body, the second always being ready to listen to the first. All must seek the soul and learn its language.

This aim will be obtained by applying this religion to every-day life. Right relations between human beings will be established, that is to say, honesty in thought and action. The interests of the soul—based on love and truth—will replace the interests of the body, therefore falsehood, hypocrisy, and the constant desire to deceive one's neighbor will disappear, and the reign of the soul will be established. To attain this, ideal societies should be formed where speaking the truth would be compulsory; then in course of time it would become a habit. The problem is immense. During long centuries men have contracted the habit of living with only half their being, and it seems difficult to make them see that the complete human being should take part in life. Yet it is easy, because the secret, the means of attaining this new life,

is within us. There is nothing to add, nothing to change in the human being, which is perfect in itself. It is but necessary to make man see what he *loses* by forgetting his soul, and *what he gains* by enabling it to take part in his life and to dominate it. To help him to realize this is the duty of Christian and other spiritualists, of spiritualists who, without knowing it, are adepts of the religion of love.

We have now to consider spiritual education; it is a delicate question and of the greatest importance. The aim of this education is to achieve a complete development of the two halves of the human being. The child adapts itself quickly to this truth, because its *soul* is *quite fresh,* it has not yet been absorbed by the interests and the instincts of the body; it still remembers the life through which it has just passed on the spiritual plane, and what it must do is to re-awaken from the torpor occasioned by its immersion in matter, to place it again on the road of the spiritual life interrupted for a moment by the process of incarnation. The sublime greatness of this education consists in enabling the soul of the child to continue its

single life normally. This education must be based on the three principles which guided the soul on its stage of life on the spiritual plane, the plane which it has just left.

These principles are:

1. The existence of the immortal soul and its free will.

2. The law of cause and effect (the universal harmony and equilibrium).

3. Love (the law which supports the harmony of the universe).

Thus the methods which must be applied when the soul comes on earth and when it leaves, are the same. The aim of these methods is to enable the soul to follow the line of its single life, without being influenced by the brusque changes which affect it at its birth and its departure. Matter should not be predominant at the birth of a being, and it should lose its attraction for that being at its departure.

The enormity of our task will be greatly reduced as soon as we understand that we are already in possession of the laws, and need only apply them to the life of the soul. Of course, to invent these laws would be above human

power, but as the great masters, and principally Christ, have given them to us, let us try to apply them with right good will, let us try to perceive the light—vague as yet—which rises on the horizon, and we shall surely achieve the victory of the spirit.

53. The religion of love attributes great significance to the existence of a protecting soul which each soul possesses (in Christian religions this soul is called the Guardian Angel). The mission of this guardian soul is to follow and protect the soul entrusted to it. Therefore we must try to establish entire confidence between the guardian soul and our own. To establish such relation we must appeal to it in thought and prayer, open our souls to its influence, so that it may help us in the solutions of the problems of life and protect us from danger. But free will is not done away with. The soul is still arbiter of its fate, there being always the choice of two roads—good and evil.

54. The religion of love wants the soul to realize fully that it has a free will. It is that gift of free will which makes it a free entity with a responsibility toward itself. If the soul

clearly realizes this responsibility, it will know that during its evolution neither God nor the Superior Powers will interfere with the manifestations of its free will, nor will they prevent it from choosing its own road. To the soul willing to follow it, the religion of love—if well understood—is like a compass which directs it always toward God. The soul is free to follow this guidance or to turn aside; its personal responsibility is the consequence of this freedom. If it had not been revealed to us that the law of love is the only way of evolution which leads toward happiness and perfection, we could complain of the injustice of God's creation which makes us suffer. But as this law has been imparted to us we have no right or reason to murmur against the conditions created by our lack of coöperation with the laws of the universe. Here the law of cause and effect becomes clearly apparent. This law is inexorable. God Himself cannot alter it, for the equilibrium of the Universe is based on it. That is why we must make full use of our free will, remembering always that nobody, either in this world or in the other, is able to undo or repair what we

have ruined; only our selves can do this. This is supreme justice. On earth, in the relations between souls, if one soul hurts another nobody can heal the wound; it is only the soul who delivered the blow who can do this, and it takes time even then. Therefore we must heal all the wounds we have inflicted; our souls cannot progress till we have done this. The road we have passed through must be pure and bright, no single spot must darken it, in order that we can continue our ascent toward the light.

Now we begin to understand why souls must be awakened; why the human being must use not only his body, but his soul as well, by giving full development to his free will; and by remembering the law of cause and effect he will so act in his life that all the causes will issue from the law of love: all the effects will be the repercussion of these causes, which will allow him to progress on the way of truth.

55. The religion of love wants sufficiently developed human beings to accept the truths as they are. Such human beings are those who have attained a degree of evolution which al-

lows them to follow the law of love, not in the hope of reward or out of fear of punishment, but because they wish to follow the path which leads to perfection, for their fellow beings and themselves. The truths are hidden in the teachings which the great masters have brought to the human race; they are told to us in the way that fairy-tales with a moral are told to children. In such tales, one or several truths are altered in such a way as to strike powerfully at the imagination of the child and cause it to retain them in its memory. The great masters did the same. Adapting their teachings to the intellectual level of a people, they represented the truths they wished them to remember and follow under forms which fired the imagination and inspired them with joy or fear. In this way, without changing the essence of the truths, or the consequences which resulted by their profession or non-profession, they succeeded in putting the people on the way to happiness. *At the present time part of humanity is ready to see the naked truth.*

56. The religion of love wants the soul to be like a refuge whose doors are open to all seeking

rest and food. Each soul must be ready day and night to receive other tired or suffering souls seeking consolation, support, and healing. The soul of a follower of the religion of love always welcomes the soul of its neighbor, whether it is its friend's or its enemy's. For this religion demands active love, and to love God without loving one's neighbor is impossible. Such a situation would imply an imperfect conception of Him. God does not want love which is given Him to be aloof from human physical and spiritual suffering. He wants those who love Him to be the sowers of His love for us; when we come into His presence all the love of which we were capable on this earth must be distributed among our neighbors, for the love we have left them will return to God increased a hundredfold.

57. The religion of love does not want the conscience—that innate quality of every soul which enables it to distinguish good and evil—to be obscured by the excuses of selfish aims which try to erase the clear line between the two. It does not admit compromises with the conscience, that is to say, compromises which

under an appearance of justice veil truth. Our conscience is an indicator of truth which must be always uppermost in the relation between souls. We must never put this indicator out of order because once done it is difficult to make it work regularly again. See that the barometer of your conscience is always at "Fair" and never let it drop to "Change," but try to make it rise to ideal weather. Repeat every day: "I wish to serve the truth always." In this way your soul will have a pure conscience; this purity will be reflected in your eyes from the inner to the outer. You know that those who have a pure soul see God.

58. The religion of love desires every soul to be calmly prepared for departure from earth. It must have a deep and clear conviction of the continuity of life and individual consciousness and that its departure is but a transition into a new stage of life on the spiritual plane. The soul casts off its physical body but keeps its spiritual or etheric (astral) one in which it continues to live. A certain time must pass before the soul is able to adapt itself to new surroundings and conditions. This time may be short or

long according to its attachment to terrestrial things. It must always be ready to leave without regret its physical form and earthly attractions, retaining only the love for its neighbor, which belongs to its spiritual half. This love will preserve the contact of the soul with those it has left behind on earth and enable it to help them spiritually. Thus the soul is not lost to those who love; on the contrary, the ties of love become even stronger because nothing material interferes with them. It is a mistake to regard the departed as having entirely gone out of our life. This absolutely false idea causes them much suffering, drives them from us and prevents them helping their loved ones.

After regaining its consciousness, the departed soul soon feels at ease, to remember this plane where it has been before, and continues its life in recapitulating all the thoughts and acts of its last terrestrial existence. Therefore we must not fear the moment of departure; there is no cause for fear; on the contrary, being convinced of the fact that we pass into a better life, a life without suffering or material worries, ought to give us peace and quiet in our souls

that the rest—which so many of us long for in our present life—is near.

Do not be awed by materialistic and atheistic theories which seek the beginning and end of everything in matter, in organic life. There is nothing worse than the propaganda of those who believe that nothing surpasses their limited comprehension, and who want others to follow their example. What evil power prompts them to kill not only the certainty, but the hope that our inner self—our soul—is immortal? If they would only look around, observe the known forces of nature and seek to understand, by analogy, the force—existing but so little known—which makes us live!

59. The religion of love desires that the truth and beauty of the soul reflect themselves in all things which are part of human life, for material beauty is the harmony of lines, dimensions, color, sound, etc. Fortunate those who can transmit the harmony reigning in their souls to everything accessible to the human senses and create a harmonious ambiance, producing a salutary and favorable influence on those souls which have not yet attained the

harmony which comes from professing the religion of love. The soul is irresistibly attracted by every beautiful thing; beauty rests it, gives it peace; beauty touches the strings of its soul; the thirst for it is innate, for its source is the Supreme Beauty and Harmony—God. Beauty makes the soul vibrate, upraises it and makes it forget its material half. Order and cleanliness are conditions of beauty; therefore these two qualities, so necessary for bodily health, will be the natural result of the cult of beauty. This cult of material beauty—seen with the eyes of the spirit—can never be transformed into idolatry and make the soul forget its duty, which is to spiritualize everything it touches.

60. The religion of love wants every soul to live in joy, to regard all other souls as its sisters and brothers, to take a pleasure in all the manifestations of nature. The joy of life will come to the soul as it realizes its immortality and the fact that by following the law of love it is accomplishing its duty, and submitting to the will of God. It will realize that, although it is but a particle of the Universe, its strength has its importance; that possessing a free will, it is

free to choose between good and evil; that the first leads to evolution, while the second—by attaching the soul to the terrestrial plane—deprives it of the means of living on the spiritual plane. The joy of living is an indispensable condition of happiness; gloomy, dismal thoughts have no place in the soul of him who discriminates between the self of the soul and that of the body; for the spiritual self has no cause to be disturbed by worries and sorrows which are temporary and connected with earthly things.

The joy of life comes also from the firm conviction that a soul following the law of love is in contact with the Benevolent Powers of the spiritual planes, that when the soul meets difficulties in its life, these Powers help it and protect it. Thus the soul, feeling strong and sure of a better life before it, will be filled with peace and sweet joy.

When the soul has acquired this joy of life, it will pour it out on its neighbor; everyone approaching it will feel its salutary influence; suffering souls will find consolation in it, and draw from it the courage to continue their ex-

istence. Thus again love sheds its comforting rays—the rays of sublime truth.

61. The religion of love wants every one to listen to the voice of his soul. He must not suppress this voice, it is manifested by the feeling we name conscience. This innate sentiment allows us to distinguish good from evil; it is the voice of the soul trying to guide us and, if necessary, to prevent an evil thought or a wrong action. We must learn to listen to its voice, for it is our safeguard against the numerous temptations of material life which try to enslave us. It whispers into our ear that we have done wrong, when we succumb to these temptations in spite of it. By this voice our protectors guide us, they suggest to it what is right, and it depends on us whether we follow these suggestions or not. To have a pure conscience—that is to say, to have nothing to reproach one's self with—is almost to have a pure soul. I say almost, because among those of the rich who have nothing to reproach themselves with in a general way, who have not sinned against truth or morality, there are some whose souls are not pure, for they live at their neigh-

bor's expense, or live in abundance without noticing—sometimes even shutting their eyes to—the misery which surrounds them. It is difficult to be rich; it does not mean that we must waste the acquired riches, but must spend every penny for the good of others—with discernment—so that it may bear fruit. To be rich is a great privilege because we can do so much good and help so many unhappy people. To be rich both spiritually and materially is to be an inexhaustible source from which all who are in need may draw. It is necessary to be charitable, but in a manner that will last. The rich must be more attentive than others to the voice of the soul, otherwise it is often lost in material well-being. Teach a child to listen to its conscience and this habit ought never to leave it. The existence of the conscience, to guide us, is another proof of spiritual existence.

62. The religion of love believes that it is necessary to pray for departed souls and send them direct thoughts of love.

These prayers and wishes act according to the same law as that which enables thought to influence a soul living in a physical body; they

can more easily reach the departed soul, as they need not overcome the obstacle which terrestrial matter presents. Of course, we must realize which prayers and wishes are useful, and which are not.

The soul needs nourishment, but it must be adequate. On earth if a friend asks you for provisions and instead you send him scents and objects of luxury, he will not know what to do with them, for they will be useless in his situation.

With regard to the soul which has left the body, we must understand first in what state it is, then we shall know what kind of spiritual nourishment it requires.

After leaving the body, every soul passes through three phases or changes. The first begins at the moment when the soul detaches itself from its body. The duration of this phase depends on the conditions under which the end of the life took place; on the state the soul was in at that moment; and on its degree of evolution, that is to say, on the beliefs and conceptions with which it was filled. A sudden and especially a violent end of the life of the body

is harmful to the soul, because the disengagement of the spiritual body takes place under abnormal conditions. The soul feels the shock of this instantaneous end; we might say that it swoons, and returns to life with great difficulty.

To determine the duration of this phase by terrestrial time is impossible; it may continue for hours, days, or months.

The second phase begins when the soul has clearly realized that it has left its body, which is useless in its new life. From this moment on, the soul begins its conscious life on the terrestrial plane; that is to say, it remains attached to the earth through habit, through attachment to earthly things; as during its terrestrial life it did not believe in future life and cannot, therefore, realize its own state; because it has a false conception of the life of the soul after it has left the body.

This is the most critical and painful phase, because the soul strives against material desires impossible to satisfy, and strives also against the influence of friendly souls who try to explain the necessity of entire detachment from matter in order to be able to pass into the spiritual

plane where it must spend its life. This phase can last an indeterminable time for a soul which does not yet understand its interests, and has not yet grasped the sense and the aim of life.

The third phase begins when the soul rises triumphant and acquires peace. It passes then into the spiritual plane of light.

After this short description of the future life we shall easily understand that we must send out good thoughts and good wishes on behalf of the unbelieving and materialistic souls who have not followed the road of truth. It is during the second phase that these prayers and wishes are most important, for during the first the soul is too confused to be very receptive; yet we must persevere and try—through our strength of will—to reach it.

As it is impossible for us to know the moment when the first two phases end, we must express our thoughts and wishes in a way that will help the soul in its confusion. Our prayers and wishes must help the departed soul to understand:

1. That it has left the body.

2. That it must detach itself from all things material.

3. That it must trust the friendly souls which try to help it by showing it the truth.

4. To send it always feelings of love and wishes of peace.

I quote a prayer for the departed souls which has been given to me by my protector of the spiritual plane:

"Benevolent Powers of the Universe, those who are near and those who are far on the scale of progress, Powers who transmit the will of God, help the departed soul of (his or her name), lighten its burden and deliver it from the obsession of matter. Make the different transitions from one stage to another easy for it. It is I (your name) who pray to you. Listen to my prayer and accept my humble help."

Examining this prayer you will see that you address first all the Benevolent Powers of the Universe, that is to say, the whole chain of these Powers, governed by God and Christ. Then you address specially the Powers who transmit the will of God—in the Christian religion they are called Guardian Angels; they follow and protect the life of a human soul on earth and after it has left it. You ask them simply to help the

departed soul, because they know what help it needs.

You pray further that its burden should be lightened, that it should be delivered from the weight of matter in the literal sense of the word, that it should detach itself from its body and from the earth. Then you ask that it should be delivered from the obsession of matter—that it should become spiritually detached from everything material, from everything dear to it on earth. Then by praying that its transition from one phase to another and its stages on the road toward moral rest should be easy, you pray for the peace of the soul. Lastly you pray that your humble aid should be accepted.

As you see, everything is said in this short and beautiful prayer. It is a prayer that includes everything.

This prayer is useful to all souls good or bad, religious or not. It helps the soul to gain its liberty, and it is in the soul's interests to gain it as quickly as possible. We must keep in mind that during the second phase the soul might fall under the influence of Evil Powers, and we must help it to resist these influences.

By praying as indicated, and by thinking naturally of the departed soul, an all-powerful current of protection is set up to surround it.

There is another reason which proves the necessity of giving our aid to the departed soul. Those who in earthly life did not admit the existence of the soul, and consequently did not believe in a future life, are surrounded by a negative ambiance which prevents the friendly souls of the spiritual plane from reaching them; while our thoughts and wishes are able to reach them and to nullify the atmosphere of spiritual darkness. One might say that such souls, although able to hear us, remain deaf to everything coming from the spiritual plane and it is our duty to cure them of this deficiency. Loving thoughts and wishes of peace, such as we send to our dear ones on earth, are most helpful to them. The departed soul does not change; it goes through no spontaneous metamorphosis. Therefore it is very painful for it if it finds that we regard it as very distant, or as having changed, or even disappeared.

When evolved souls who have a clear understanding of future life depart, they very

quickly become conscious of their new life and adapt themselves to its new conditions, which are from every point of view superior to the conditions of our life. These evolved souls consider our life with sadness because it is not in accordance with the interests of the soul. They see our mistakes, pray for us and try to influence us in the way to truth.

To be able to understand better what the ambiance—by which the departed soul remains surrounded—is, we must remember that each individual possesses his psychical personality which forms the spiritual image of his soul in the same way as the body forms its material image. This personality is composed of the principles by which the individual is guided, by his beliefs, his conceptions, his views on different subjects, his knowledge, passions; in short, of all that forms his spiritual life. Examining the details we find virtues and defects, such as love, truth, strength of will, the desire for self-sacrifice, etc., or hatred, falsehood, weakness of character, egotism, and attachment to earthly things and interests.

When the soul departs it leaves the body, but

it takes with it the spiritual belongings it has gathered during its life and which now form its only image.

When it awakens from the torpor of the first phase it comes face to face with its psychical ego which is closely united to its consciousness. It is this consciousness which makes the soul realize its continuity and which forms the ambiance surrounding it. We might say that it sees its naked soul just as we see the reflection of our body in a looking-glass.

When the soul begins to realize its new situation, the new conditions of life which it will have to reckon with henceforward, it will begin to distinguish in its consciousness or ambiance—let us say in the spiritual belongings the soul has taken with it from the earth—that which is useful to it in its new life from that which is not. It tries to rid itself of everything which is superfluous and a hindrance to living in its new subtle atmosphere. For each feature of its consciousness which is contrary to that of the conditions of its new life, draws it toward the earth; the soul must break away from the consciousness peculiar to the terrestrial plane which

is different from that of the spiritual plane.

The soul must get rid of its useless ballast, as the pilot of a balloon rises to a desired position by throwing over sand bags. It is the same with the soul; the moment it gets rid of everything opposed to the conditions of life on the new plane it rises and reaches the point corresponding to its state of evolution when delivered from its terrestrial ballast.

A soul which has acquired on earth the habit of realizing its own thoughts and acts, in other words, of looking critically at and understanding itself, which has the strength and will to fight against its weaknesses and overcome them, rids itself rapidly of its burden and soon succeeds in its work of purification. That is why self-knowledge is so important; everyone must try to understand one's Self.

The soul which does not yet possess self-knowledge and which lived carelessly on earth, will find purification difficult. That is why friendly souls, and especially the soul's guardian soul, try their best to help it in its affliction and distress, and our most suitable prayers and wishes for it are of great help.

The unprepared soul which absolutely denied that anything transcends matter will find itself imprisoned, so to speak, in the toils which it has woven during its life on earth. By weaving toils to entrap our neighbor on earth we make our own prison in the future life. Do not forget this truth: the law of love is the only one which enables us to deliver our neighbor from the slavery by which he believes he is safeguarding himself, and it frees all from fetters in the future life.

It is very important for all human beings to remember well what I have been saying; then they will perhaps try to realize that they must understand their future life and endeavor to see it in its true light, because otherwise they are preparing suffering and deception for themselves; they will have only themselves to blame, for the soul possesses all that is necessary to live with full knowledge and understanding. It has a free will and—by following the laws which Christ had given to help us—is able to rise out of spiritual darkness and attain the light.

63. The religion of love advises everyone to remember that a thought is a real force; it man-

ifests itself by rays or fluids of energy which, like an electric current, reaches him toward whom it is directed. This enables everyone to help his neighbor.

When you are in the street, in a tram, in the theater, anywhere, do not allow your eyes to pass indifferently over your neighbor. Observe and you will see the emotions of the soul reflected in the expression of every face. Send thoughts of consolation to those in sorrow, healing thoughts to those in pain, thoughts of peace to those whose souls are troubled; of continuance in joy to those who are happy and, in fact, thoughts of love to all. Your thoughts must be prayers evoking the aid of the Superior Powers as well as a pouring out of your own forces.

You will see that little by little you will grow accustomed to this effort of spiritual work of love and it will become natural. You will thus establish a network of good influence and at each turn you will attach a new soul to it, forming another link in the spirituality of the whole, which must make itself felt. Believe me, it is a real truth that I state.

64. The religion of love wants the invisible—

with its lives and powers—to become, if not visible, at least perceptible and comprehensible to every one professing this religion.

Look at the plants and trees which give us food, protection, heat, and delight us with their beauty—yet their roots are invisible. The root of our nature is invisible too. It is our soul, and its soil is the spiritual plane from which the life-giving sap comes. The human being who forgets this truth is only an empty image of what he should be; he is like an artificial plant which has no vital power.

Always seek in the matter surrounding you and in its manifestations the explanation of invisible mysteries; you will find as many as you like, for the material world is the reflection of the spiritual.

65. The religion of love wants you to become a magnet attracting the good forces of the invisible world and repulsing the evil ones. It gives you the means. In this way you will create around you a radiance of purity which will be a safeguard against everything opposed to love. Your radiance will vivify and purify in a

spiritual manner, what a disinfectant does in a material sense.

66. The religion of love does not want you to grieve over your dear ones who have left the terrestrial world for the spiritual. You must impregnate yourself with the deep consciousness that they are still alive, for the soul is immortal.

Continue to love your dear ones, whether dead or alive, for it is this love and the love they have for you which is the invisible tie between you.

Your love for them must not be an egotistical feeling; when you are thinking of them your soul must rejoice for they are in better conditions than you. Your grief is natural, but you must not feel it as a loss but only as a short separation.

Do not doubt the fact that the departed soul is with you; you must understand that your doubts raise barriers which prevent it from approaching you.

Grasp the truth that the future life is part of our present life, a natural continuation of it.

Your soul, after it has gone, keeps all the features of its character and all its weaknesses; it will also remember in the smallest details all your past thoughts and acts.

Do not create in your thoughts an abyss between your life in a terrestrial vehicle and your next life in a spiritual one.

Endeavor to acquire a belief and a knowledge which will allow your soul to pass into the next life fully conscious and without shock.

Do not create illusions, do not believe in paradise or hell, but try to attain purity of soul in your terrestrial life and you will keep it after your departure. Those who follow on earth the law of love carry their paradise in themselves, and those who do the contrary carry their own hell with them.

Do not forget the words of Christ: "The Kingdom of God is within you." If this Kingdom has been created in your soul during your life on earth you will take it with you, if not, you will not find it in future life.

67. The religion of love wants you to have a good thought every time you meet a relation, a friend, or a stranger; it wants you to give them

a blessing, a wish of good health, of success, consolation, or encouragement.

In this way a current of good forces will emanate from you and will be directed toward the person you meet. These forces will help him, or will guard you from the evil current which this person is perhaps—consciously or unconsciously—directing toward you.

In all the circumstances of life, seek the most favorable angle in the service of love; it is not easy, but by placing the good of your neighbor before your own you will find the means to do it.

Just as a captain sets the sails of his ship to catch the best wind, you must make it possible for the law of love (the Superior Powers of Goodness) to guide your steps through the commands of your soul toward progress on the way to truth. Never forget that your life is the voyage of the soul toward an enchanted land surrounded by virgin forests, seas, and mountains. If you try to reach it by terrestrial means, that is, by laying out a road, it will take you millions of years to force a passage, yet you will not be able to reach the enchanted land. There remain the aerial roads which seemingly offer no

obstacles. This is true; many have tried these roads but a curious thing happened to them; they thought they would fly or go beyond the mark, but they could not find a landing place. The reason is that they trusted to their own strength; in their limitless vanity they believed that to will was enough to achieve. No, strength of will alone is not sufficient to reach this land; it is necessary to have faith and it is necessary to love; that is why those who have taken the way of love have reached this land of light; for them all the roads were good—the terrestrial as well as the aerial. Obstacles, which took an infinite time to overcome by material means, were transformed into a help the moment the spiritual methods were employed. For love is a power that nothing can resist; it is the magic key, Aladdin's lamp, the flying carpet. It is a power which makes us suffer but lightens the suffering of others, for by making you forget yourself it obliges you to think of others. By losing your soul on earth you will find it in heaven, that is to say, by giving others the best you have in your soul, you increase its strength in future life a hundredfold.

CHAPTER III

THE SOUL AND THE RELIGION OF LOVE : II

68. THE religion of love wants those professing it to endeavor to learn self-control, to be master of Self, and that is the most difficult art in the world. He who is able to attain mastery over himself—in all circumstances and all conditions of life—will also become master of others, and will know how to apply the law of love to the best advantage. Self-mastery is the result of self-knowledge, namely, the comprehension of one's double nature—the spiritual and the material—even triple nature, if the spirit is considered apart from the soul.

To be able to understand one's self, it is necessary first of all to analyze one's self, namely, to realize clearly of what elements the human nature is composed, and what is the rôle of each of these elements in the economy of life. What part does each take in life? Which of them in-

fluences the other? Which one must be master? What are the relations existing between the three elements of our nature, and what must these relations be if the human being is to utilize to the maximum each of the qualities he possesses.

I say to myself, "I am spirit, soul, and body," or I could say, "I am body, soul, and spirit." But only the first denomination is right for I must determine my Self in chronological order, so to speak. In the order in which the elements composing me are born, the priority of one over the other will become apparent.

Remember that the source of my origin is the Supreme Power (God) from which everything issues. I understand that I began to exist at the moment when a particle of the spirit of the Supreme Power detached, or disengaged, itself from it; then this particle clothed itself in a spiritual layer or form, which is my soul; later it covered itself with a material form, which is my body. This is the sequence in which I appeared in the Universe. I put aside, for the moment, all the periods of my past evolution, and consider only the result of this evolution,

enabling me one day to say that I was I, which is to realize consciously my own existence. This realization came when I understood that I possessed a free will. To live is to realize life—that it exists.

Reasoning like this I see that it is my spirit that must direct me; it must be my master, and the two other elements of my Self must coöperate with it.

This condition is a good beginning and it will help me to remember this truth in all my future considerations. The traditions of humanity teach us that the human being has been created after the image and likeness of God. Christ has taught us the prayer "Our Father," and has said, "Who has seen me has seen God." Remembering all this, I can conceive quite clearly that the Supreme Power is the source of everything living. I believe, I know, that it is possible for the human soul—consequently for mine, too—to approach and to reach this Power.

Materially I imagine this Power as if reflected in two opposite mirrors; theoretically, its image will be repeated an infinite number of times. I imagine myself as being the reflection

of this Power somewhere far, far away, and I know that to reach it I must pass through every one of these countless reflections between It and myself. These reflections are the stages through which the soul must pass in different planes. Thus the picture is clear. We must always try to find simple metaphors to help us to understand truths which are in themselves simple, but are too complex for our reason.

What did Christ wish to express by the words, "Who has seen me has seen God"? He wanted to make us understand that the Powers of His soul, which have overthrown all obstacles and have compelled a third of humanity to follow His teaching, are the Powers of God; that He is our Father and His too, and that the laws He has given us are the laws of the Universe, which open the way toward the Perfect. I continue: I have arrived at the conviction that my spirit must be my master; by order of succession it must direct the soul, and the soul must direct the body. This is a truth which I must not forget. But to be able to direct my soul, my spirit must have laws, conceptions, principles from which the guidance

which my soul needs must issue. Where can they be taken from? The answer is easy. Being issued from the Supreme Spirit, it is clear that the directives by which my spirit must be guided must come from It. Do I know them? Certainly, for they are expressed in Christ's teaching, but these directives do not enumerate the thousands of circumstances and conditions under which a decision will be demanded of my spirit. I must be guided by the thousands of fundamental directives which all converge in one supreme truth: love for my neighbor. Therefore the law of love must be the basis, the foundation of all directives which my spirit will give my soul; thus the thoughts and the guidance of my soul will be based on this law. My body will submit to my soul and will become its instrument, my soul will be the instrument of my spirit, and my spirit the instrument of the Supreme Spirit.

My free will will be harnessed by the law of love. This is the only harness my spirit will put on my soul; and the only harness which my soul will put on my body.

The law of love is not synonymous with

weakness, and much wisdom is needed in its application. It often demands not the immediate but the future good for the human soul which must be taken into consideration. Many acts may seem deprived of love when in reality there is much more true love in them than in those which have the appearance of acts of love.

Of course, life does not exclusively consist of thoughts and acts of love for our neighbors, but there is always a connection between such thoughts and acts and this love, and this connection may exist without being apparent. Therefore, if the law of love is the basis of my spirit's activities I may be sure that I shall not voluntarily take a false step.

The strength of will issued from the spirit is a primordial capacity of importance; it must be based on a deep conviction that the resolution taken is the right one, and it must not be changed under any pretext. The law of love guiding us in every direction or decision we may take, may help us to attain this. Here enters into action the immovable law, which may be expressed as follows: The deep conviction that the origin of my strength is the

Supreme Power and that I am following Its laws—in other words, that I submit to Its will and that, consequently, my thoughts and acts are in accordance with the Universal Harmony —gives me absolute realization of the help of this Power through Its agents. I know I shall never be abandoned by It.

This consciousness gives me strength which nothing can resist. It is faith joined to will and love, the three forces which help me to overcome all difficulties, all sufferings, all opposed powers and enable me to triumph in the strife between good and evil which is called life.

My spirit must be the instrument working without respite to regulate the life of my soul and my body; it must keep these two lives in balance; it must watch that the body does not prevail over the soul, or the soul over the spirit. The discipline of my inner being must reign supreme.

My spirit must keep the balance between my soul and my body, for there are cases when the soul must not prevent the body from accomplishing the functions to which it is called. For example, the sacred duty of motherhood.

The soul has no right to hinder the body in accomplishing it. Another example: No soul has the right to hinder the recovery of the sick body, even if the soul is ready to leave this world. It must give to the body all the help it possibly can give it, all its strength so as to revive the stricken organs. For it is the soul's duty to submit to the spirit, which knows that the Superior Powers will indicate the time when the soul must leave earth. To act otherwise would be acting against the Superior Powers.

When I go through an acute crisis caused by the conflict of opposed forces which will not let me find the right solution for a problem which I must solve (for I know that it has been indicated to me), I must not give in; on the contrary, the greater the resistance I meet the stronger must be the union between my three forces (faith, will, and love) which must dominate this resistance. My soul or my body may weaken, can even be touched by cowardice, but my firm spirit will right the balance again. Of course, only those who know and understand themselves can act in this way;

that is why knowledge of one's self is a problem every human being must solve, an art every one must acquire. Self-knowledge ought to be introduced in childhood by the parents. If such were the case, educated youth would be the captain of its soul, and not blown like dry leaves, at the mercy of the wind. What is self-control?

My spirit must discriminate between the principle and the details, namely, in every question of life I must see the goal to be attained and not be intimidated by questions of secondary importance which often appear to be the principal ones. I must vision the future results of my thoughts and acts, and if this future presents itself to my spirit as beneficent to my neighbor's soul or my own, that is, if it is not contrary to the law of love, I must disregard details, considering only the aim which my spirit tells me is right and true.

To carry out a resolution of small or great importance I must have a firm will, immovable faith in the Superior Powers and in my own strength, and, above all, a great love. I must school myself to consider nothing lightly, re-

membering that everything counts in life; often a seemingly trifling fact is the beginning or the root of an event which may change all my life. Evil, which is cunning, will creep by preference into facts which do not strike my imagination and do not attract my attention; it sows seeds whose germs it will be difficult for me to eliminate. Self-control develops my perspicacity and the courage to remain firm once a resolution is formed.

From self-control comes perfect peace and calm in my soul; outbursts of passion are unknown to me, I have no reason to lose my temper, and if I did it would prevent me from reasoning with lucidity. Sorrow and grief are unknown to me, for if I do not succeed to-day I shall succeed to-morrow; my faith gives me this conviction which never leaves me; thus self-control gives me perfect balance, that is, my spirit knows and uses all means to calm my soul; my soul does the same for my body.

When anguish—the sentiment which takes possession of my soul at the critical moments of my life—appears no more, I shall know that my spirit has vanquished my soul and my body,

that my spirit is irrevocably bound to the Superior Powers, and that my faith has become knowledge. Henceforth I shall be my own master and the master of others. I shall see with clearer vision the interests of the future, as well as those of every day. I shall become clairvoyant and, as such, shall be able to serve humanity with full knowledge of cause; I shall have acquired the eyes of the soul.

69. The religion of love advises every human being, before going to sleep, to forget, or at least try to remove from his thoughts, all resentment toward his neighbor; in his soul he must entrust himself to his Protecting Spirit and forget all cares; in this way when he puts his lamp out, cutting off the contact with terrestrial light, he connects his soul with the current of spiritual light and thus will draw strength and advice for the coming day. This is very important; for the soul as well as the body must have rest; only while the repose of the body consists in its complete inactivity, the soul finds its rest in the contact with the spiritual plane—its country—and with the pure souls inhabiting it.

70. The religion of love wants men to understand how to attain the Kingdom of God, and on what it can be based in themselves.

First, to be able to attain anything whatever, it is necessary to have a clear idea and a clear comprehension of one's aim. The desire to establish the Kingdom of God in one's self must be an ambition such as any other ambition.

I shall try to define this Kingdom of God which can be based and built up within me.

The Kingdom of God, as is indicated by the symbolic terms, is—materially speaking—a country which belongs to God and ruled by Him.

By analyzing myself, I know that my nature is triple (the spirit, the soul, and the body) and it is my whole nature that must form the country belonging to God—His Kingdom—where He will be able to reign.

To begin with, I must give myself to God. My triple nature must belong to Him. This condition is indispensable to enable Him to begin to reign over and in me. To give one's self up to somebody means to serve him and to do his will; to give one's self up to God means

to serve Him; this service must always be active and it must manifest itself through my thoughts and acts which will never be opposed to His laws. My service must not be slavish; no, it will always be the result of the ripe conviction of my spirit using its free will lovingly.

God is not a tyrant and does not wish to keep us in servitude.

In the Biblical paradise everything was allowed to the first human beings, except what was most precious: freedom. They had not the right to touch the tree of the knowledge of good and evil, that is, they had no free will. In the spiritual paradise, which is established in us when the Kingdom of God enters into our inner selves, it is the reverse; we are allowed to touch the tree of knowledge of good and evil; that is, we have been given free will which makes us free and conscious beings.

Remembering this truth, I understand that I have an absolutely free choice between good and evil; it is precisely this fact that is so precious, for I myself create the Kingdom of God and enable Him to reign in me—namely, through my spiritual life, which is reflected in

my material life, I enable the rays of light, truth and love to enlighten my soul.

This Kingdom is a state of my soul coming from my spirit, and it is reflected in my body. This state is purely abstract, but it is manifested in my "double thoughts," which are, on the one hand, in permanent contact with God, and, on the other, are transformed into acts through every manifestation of my life. When I say that my thoughts are in permanent contact with God, I do not mean that I am constantly thinking of Him; no, this kind of contact can be explained by the following analogy: Having received a certain education I would never take the liberty—whether in society or alone—of spitting, of swearing, of laughing at somebody; the politeness which is inbred in me, which is part of my being, does not allow me to do things which might be unpleasant to others. This habit requires no effort on my part, for being alone I behave in the same way. Thus, when I say that my thoughts are in permanent contact with God, it means that I try not to create thoughts—which are forces—opposed to the spirit of God, thoughts contrary to the law

of love (thoughts of hatred, ill will, envy, jealousy, vanity, etc.). Every thought contrary to the law of love cuts the contact with God: it produces a short circuit with the earth; I try to keep the conductors which unite my soul with God always in good order, I endeavor to put aside the thoughts and the matter which could create a short circuit.

Just as the politeness resulting from my education requires no effort on my part, the politeness toward God will become the natural result of a spiritual education and training which are not as easy to acquire, but my will to create God's Kingdom within me, strengthened by my faith in the possibility of achieving this, will give me the strength necessary to create this Kingdom—I will be helped by love which knows no obstacles.

The religion of love helps me to create this Kingdom within me, it gives me the directives I must follow in the different conditions of my life; it gives me the necessary education and training and, what is most important, this religion shows me my place in the Universe—it gives me a definite mission to accomplish. It

makes me feel that in spite of my being only a speck of dust compared to the Universe, by creating the Kingdom of God in me I become little by little a force useful not only to my neighbor but also to the Universal Harmony.

In monarchic countries there is a crime which is called high treason and which is punished according to the laws of the country. I often think how many times a day I commit the crime of high treason against God, but God does not punish me for it. He gives me plenty of time to understand that the crime which I commit against Him is a crime against myself, for being issued from Him I form one whole with Him as a drop of water which is part of the whole sea.

Meditating like this, I succeed in seeing and understanding the sense of the Kingdom of God in me. I realize the deep truth of the words of Christ, who taught us this secret, and I endeavor to create this Kingdom. I realize that nothing can be more beautiful than to make my free will serve this Power, that is, to taste the fruit of the knowledge of good and evil and to choose good, truth, and love as the ideal

of my life. It is helpful and cheering to the highest degree to think that every one with a little willingness can create the Kingdom of God in himself. Unhappily, so very few people are interested in this question; they prefer to attach themselves as much as they can to the earth; they forget their spirit and use only their reason. Sometimes the soul tries for a short time to pierce this darkness but immediately its effort is checked for terrestrial interests and passions dominate all other considerations. Human beings must understand at last that the religion of love has its practical side for the material life they are leading; it is in their own interests that I try to demonstrate what their soul and their spirit can be to them.

Self-knowledge, that is, knowledge of their spiritual being, will make men masters on earth; perhaps when this truth is understood they will turn their attention to their real, immortal self, the self of the spirit and the soul.

The spirit of him who has created the Kingdom of God in himself is in complete harmony with the spirit of the Supreme Power; he is master of his soul and of his body; the law of

love guides all his steps. By becoming a servitor —in the true sense of this word—of the Supreme Power, God, he does not necessarily belong to the clergy, nor officiate, he remains in the tumult of life; he is not different in any way from his neighbor; his aim, if I may say so, is neither to save his own nor his neighbor's soul; but he is always ready in spirit to serve those who seek to understand their own souls, who seek the pure atmosphere of truth and who desire to live accordingly. He offers a shelter to all without question of religion, age, creed, or nationality; he is like a lighthouse which shows the safe way.

He considers all men as his brothers in God; he wants them all to receive the benefits of the reign of God, and he establishes this Kingdom, which gives peace to all who are part of it and which opens the eyes of their souls.

The aim of the religion of love is to establish this spiritual Kingdom, to form a "Unity of Souls" and to give all necessary means, which once put into practice enables God to reign within us.

71. The religion of love particularly wants

those who are relatively poor, who earn their bread with difficulty by hard work, to understand the happiness and peace which will come to them when once they have established the Kingdom of God within their souls.

This task is easier for them than for the rich —and for those who live in idle plenitude and can satisfy their whims. These latter have already created a kingdom in their soul, which is the opposite of the Kingdom of God. Money is the tyrannical god of this kingdom. It demands forgetfulness of all else but that which gives it immediate satisfaction in a material world. Its kingdom is terrestrial, the worship of money is a binding earthly chain. To break this chain is almost an impossibility; the Supreme Power, God, has no access to their souls. His way is barred by the thoughts of these individuals, concentrated on that primary question, the increase of their riches. Their prayers are like feeble candle light and are never above personal interests.

The poor who work for their living and for their families naturally wish to increase their resources but this desire aims at the amelio-

ration of their situation in the struggle for their daily bread.

They could easily establish the Kingdom of God within them but hatred or animosity, envy or jealousy toward those who, in their opinion, are happier than themselves, prevent the foundation of this Kingdom. They ought to impregnate themselves with the truth that everything they lack on earth they will have in the future life, while those who possess everything here will lose all.

The poor—that is, the man who has restricted means—ought to meditate in the following manner: "I cannot have what others, the rich, possess, but my soul demands no material riches in order to live and to feel happy. Up to now I have neglected it; I have not allowed it to show itself; my envy against the rich on account of their possessions, my desire to acquire them by destructive means, have kept back my soul; I cannot hear its voice; it is my material self which dominates in thought, hate, and envy.

"When the souls of those who have cared for riches and material possessions leave this

earth, they are unhappy because of their lost treasures.

"When my soul leaves earth I shall regret nothing for I possess nothing, but I have felt hatred and envy. Will I still feel these sentiments and will they continue to torture me? I must get rid of this obsession. My life will then be easier to bear here and when I depart these obsessions will not bind my soul to earth. It is possible that these sentiments will be more painful to me than the regrets felt by the rich for the loss of material possessions.

"I feel that by being content with what I have, by working for the good of my family and by rejecting once and for all feelings of hatred and envy, I shall be able to build up the riches of my soul. These riches will give me peace now and provide real riches for the nourishment of my soul in the future.

"I imagine my soul similar to a loft in which I store grain to feed my body; this grain must be the love for my neighbor.

"From the moment I took this decision the sensation of heaviness left me; it was the weight of hatred which never allowed my thoughts

to rest; already I felt lighter. What a power must reside in love if but the thought of applying it in life has given me such relief. The sun seems brighter, the air purer, the sad faces of my friends seem gayer, my wife and my children have become dearer to me, I have worked to-day as never before, yet I feel no fatigue.

"It is astonishing what the word love can do. Up to now I did not know it, but as soon as I have introduced it into my vocabulary, I feel the results. The reason of this must lie in the fact that this word has awakened something in me, and that something must be my soul. I shall follow this new way, for I feel that love will bring me other consolations."

This man has erected in his soul the first foundations of the Kingdom of God; if he continues to meditate in the same way his spirit will soon be able to influence his life. Henceforth he will see that his situation is improving, for he has unwittingly enabled the Benevolent Powers to help him.

These Powers are always watching, always seeking an inlet of penetration to the human soul in order to influence and help it. They are

like the rays of the sun which pierce their way through a tiny crack into the darkest room. As the light of the sun gives its vivifying rays to all who seek them, so the Benevolent Powers are at the service of human souls; they do not force themselves upon us, but they are always there waiting for our welcome.

72. The religion of love draws the attention of those who wish to practise it, to the fact of the existence of good and evil as such, and of Powers of good and evil which serve them knowingly.

It is necessary clearly to comprehend and realize this truth. There are two kinds of evil, the absolute evil which is reflected in the spiritual plane, thus affecting the human soul and its spiritual life, and the relative evil, which does not go beyond the material plane and consequently affects neither the soul nor its spiritual life.

It is evident that in the first of these evils lies the danger for Humanity; it is this evil that must be fought, must be eliminated; for it aims at and affects the essence of the human being, his soul and his spirit.

Evil is absolute when he who commits it anticipates the result of his action, that is to say, he causes it and knows and wishes the result to be evil; as such, it is contrary to goodness, to the laws of the Universal Harmony, to the will of the Supreme Power—God.

According to the Biblical legend, it was envy, and the desire of forbidden possessions, that drove the first human beings, though conscious of their free will, to commit the first crimes or sins—in other words, acts against Universal Harmony.

Since then, those who commit evil are always prompted by envy and jealousy, the cause and effect of falsehood, theft, and murder. The means used are force and cunning, and the result is vanity, the belief that one may dare everything without taking any law into consideration.

Evil comes from the continual strife between the spirit of the soul and its free will, or, let us say, from the strife of the conscience, whose interests for the good of the soul clash with material desires, which manifest through application of the free will in the direction opposed to

the interests of the soul. The first evil forces (which continue to spread) were formed by the souls of those who, having consciously committed evil on earth and, being on the spiritual plane, did not realize what they had done, that is, did not repent. Thus, on the terrestrial plane these forces strengthened till they became a power with which goodness had to reckon, and which it is obliged to take into account now. To stop evil, or at least to limit it, the Supreme Power has sent on earth agents who have given us the laws of the life of the soul and its evolution.

The birth of evil was the natural result of the activity of the human free will, untrammeled by the laws of the Universe.

Evil Powers, seeing no possibility of penetrating into the spiritual plane, because they would not submit to the laws issued from the Supreme Power, have chosen the terrestrial plane as their permanent abode. They manifest their strength through material means for matter is very susceptible to the influence of evil. Their aim is to reign as masters on the earth by tearing away humanity from the influence of

the Supreme Power and of the Good Powers. For if they succeed in cutting off the contact between the human souls and these Powers, they are able to govern the human souls as they please.

They will use any means; one of the first is the destruction of all faith in the very existence of the soul and of the Supreme Power, and consequently the abolition of faith in a future life. Utter materialism is their teaching and, as a consequence, they encourage the desire to attain material happiness at all costs. This happiness can only be achieved by a material power, and that is money; therefore the task of the terrestrial servants of evil, its agents, is to accumulate wealth in order to become masters of the ignorant masses.

From this teaching comes also connivance with sexual vices, which brutalize the masses and destroy family life—the basis of every society founded on principles of goodness. Evil Powers have conscious agents on earth who lead the battle against goodness; these agents are followed by the ignorant masses who are blinded and deceived by promises of happiness, unrealiz-

able in act. The final aim of evil is to establish tyrannical reign over the brutalized masses, dooming all culture and civilization to extermination.

The terrestrial spiritual plane, in its present state, is a barrier which the Benevolent Powers cross already with difficulty and which tends to become impassable for them. The souls on earth which have remained faithful to the Supreme Power of Goodness, will be suffocated little by little through lack of light coming from the spiritual plane. The earth will be plunged into darkness; it will become a place of crime and bloodshed; immorality will become prodigious, incest normal, and little by little the human race will become extinct. This end will be the victory of Evil over the Supreme Power—Goodness.

It is necessary to realize and consider what the possibility of such a future which threatens Humanity would mean. The commencement of this plan has already been put into execution, one must not be blind to see it. Bolshevism and Communism loudly proclaim their aim, and Russia gives an example which is paradise com-

pared to what will happen in all the other countries.

That is why every human, conscious of his soul, must fight evil in all its forms.

I address myself to you—women; you are called to lead the movement of opposition against evil. Your souls must see the imminent danger which approaches, which is already there. Your spiritual forces are tremendous—have no doubt about that; love is congenial to your souls; you must all unite in a Universal Union of Souls to fight evil; do it in the name of God and of Christ, in the name of all that is sacred to you; your sister souls of the spiritual plane are waiting for this moment to help you; give them this opportunity.

The religion of love is at your service, believe it, practise it, apply its principles to your own life and to the lives of others.

The material religions have failed; they are based on truths but have become lifeless forms. Do not seek God in forms of man's creation but seek the way to give Him access to your soul; do not make material or spiritual abysses between Him and you; maintain a constant

contact with the forces surrounding you. Your spirit is tied by invisible threads to His, its origin, but the current lacks; the current of love not only for Him but for your neighbor and for every living thing. For when you love all, you love Him, but when you love Him alone it is no more love, but fetishism. Goodness, which you desire to serve, is everywhere, but it does not force itself upon you, while evil is an aggressive force. Goodness does not make use of any material power, while evil employs every force to separate your soul from the truth. Your soul must be like a polished surface which captures the rays of the sun; keep it pure and so enable the rays of goodness to penetrate it.

Evil is a great danger for those who are envious, jealous, vain, for those who cannot distinguish where truth ends and falsehood begins. It attacks the weak in character, for one fault is the consequence of another. It is like a little snowball which, rolling from the summit of a mountain, is transformed into an avalanche, but if, at the beginning of its journey, some insignificant prominence stops it, the disaster is averted. Therefore, have little prominences in

your souls in order to arrest thoughts leading dangerward. If possessed by envy, think of others unhappier than yourself; if jealousy gnaws you, remember that this is egotism and that egotism is not akin to love.

When seized by vanity, think of Christ, when lacking truthfulness, think of your mother who brought you up honestly. Arrested illness does not endanger life, likewise each attack of the Evil Powers, stopped at the commencement, saves your soul from darkness. Goodness will be victorious in the end, but if you do not at once rally round it, rivers of tears and bloodshed will flood the earth.

I have spoken of the origin and birth of evil, but the question is asked: "Where is the origin of Goodness; when did it make its appearance?"

Its origin lies in the Supreme Power, in its creative spirit, because everything it creates is perfect and is meant to evolve and progress in perfect harmony. Under normal conditions, which are rather strained at present, everything is submitted to precise laws. A troubled condition, which is not in accordance with the laws, is evil. Before evil had made its appearance, the

existence of goodness was not noticed, for it was not apparent that it existed in a latent state.

For example: For centuries women were in the habit of drawing water from a source in the middle of their villages. A day came when the spring went dry. Then the women were obliged to carry water from a river at the bottom of the village. This was hard work for the climb was steep and caused loss of time and of strength. Only then did the inhabitants of the village notice what a blessing the spring had been.

Thus goodness appeared at the same time as evil, that is to say, goodness evolved by comparison with that which was opposed to it.

Many degrees of goodness exist on earth when compared with the diverse manifestations of evil, but supreme goodness issues from the law of love. This law is, like a unity of measure, established once and for all, as a meter and a kilogram are unities of length and weight from which all other measures follow. The law of love has always existed; it exists and shall exist eternally without changing.

To avoid mistaking apparent good for the

real good, we must always compare it to the law of love—then we shall find truth.

Love is the unity of measure for the spirit of the soul, by which it is classed in its ascension toward the perfect, the Supreme Power—God.

I remind you again that evil and its powers exist, that they are real, that we must reckon with them. To shut one's eyes to this truth and this reality means to help the spreading of evil. To remain passive and not fight with the forces of one's soul, means to separate from the Supreme Spirit, from which we have our issue.

CHAPTER IV

THE SOUL AND THE RELIGION OF LOVE : III

73. The religion of love asks humanity to give up the habit of judging and criticizing its fellow beings.

Remember what Christ said to those who brought before Him the woman taken in adultery and who claimed the right to kill her. He answered them, "He who is without sin amongst you cast the first stone."

Remembering this judgment of Christ's, apply it to yourself and you will see that none of you has the right to cast a stone at his neighbor.

Criticism is harmful, for it serves as a screen for your own faults. In judging another you esteem yourself better than he is. You may be minus the fault which provoked your criticism but you, surely, have others which are just as wrong. The story of the mote in the eye repeats itself in all your relations with other people;

especially must women take note of this so that the mote in their own eyes shall not be forgotten. Nobody should forget that desires expressed by thoughts are forces; that is why Christ said that whoever looked upon a woman with desire committed adultery in his soul. This truth can be applied in all cases where there is desire or envy of the property of others.

Discipline of thought must not be forgotten, or purity will suffer. The religion of love desires the accomplishment of this miracle: the exterior part of a man's life which the world sees—his speech, his joy, his sadness—should correspond exactly to the state of his soul; when he throws off the mask and shows the truth. Those who have nothing shameful to hide do not wear masks; therefore try to live so that you may look everyone in the face. Acquire the habit of judging and criticizing yourself, you will see how useful this mental work is for your soul. To make it easier, keep a diary which will be the *dossier* of your intimate life. Make a note of your thoughts and acts; leave a margin on each page and mark with an "X" each thought or act in accordance with the law of love, and with an

"O" the thoughts and acts which are contrary to it. You will see that there will be more ciphers than "X's." This diary will help you to understand and realize yourself and destroy illusions. If you are honest with yourself, the desire to judge and criticize others will disappear. Honesty with one's self is the principal condition of self-esteem, and you must have self-esteem, that is, you must realize how far you are in harmony with your higher self, namely, with the free being possessing in itself a particle of the Supreme Power—God.

74. The religion of love wants man to be honest with himself. He must never cheat his conscience; never seek roundabout ways to avoid truth. He must always remember that his most secret thoughts, desires, inspirations, everything he is hiding in the depths of his soul, will be unveiled one day in his future life and will be seen by all. There exists no secret in human nature which will not become at some time apparent. The comprehension of this truth must prompt man to keep his thoughts and desires pure. As man is not only a soul but a body as well; it is, of course, natural that

thoughts and desires coming from material and animal instincts—still strong within him—should assail his imagination; but if these thoughts and desires are only transitory, if they do not take root, they will not affect the soul and will not influence his spiritual development. That is why a man who is master of himself—who is guided and governed by his spirit—will always be able to change the direction of dangerous thoughts in time and will not allow them to engross his whole being. In this case, as always, it is by letting the soul control the body that the man will be able to avoid the danger lying in wait for him, the danger of subjugating the interests of the soul to those of the body. The man who obeys the law of love must also understand that his thoughts and acts inspired by love must not contain the slightest shadow of hypocrisy; personal interests must not exist in Love. He must always act in the interests of his neighbor and not in his own. He must not think that this love will benefit him, for if he does his love is but a subtle egoism. Every man must realize that he has a duty to accomplish on earth, and that the place he occupies in the scale

of human sub-divisions has no importance except in the sense of his responsibility. He must understand that the value of accomplished acts of love is not in their material effects but in the causes which have dictated them.

For example: a rich man who gives an insignificant sum of money to help his neighbor and a poor man who gives away his last halfpenny with the same object evidently accomplish acts of a very different import. For the first man this act had no importance whatever, and did not even come from the soul; the second was an act of true pity and love for one's neighbor. It is always the cause—the hidden intentions or desires of the human soul—not the effect which raises or abases it. This cause transforms itself into a responsibility, and one day the man will feel its effects, if not in this life, certainly in future life. He must not forget that this responsibility cannot be avoided and that payment will be exacted to the uttermost farthing. That is why before acting a man must carefully weigh the consequences, for once an act is accomplished it is too late to stop it; it is even impossible to do so, because the energy of the

soul, which is the cause of his action, has transformed itself into a force which will one day bear fruit. Materially speaking, this can be compared to the throwing of a stone; nothing can stop it. It will perform a certain action and even if you change your mind you can alter nothing by this new decision. You may regret the action, and, as a consequence, feel remorse, but you must bear the fruits of it. It is the same in the case of automatic action.

This is the universal law of cause and effect, which is inexorable. Call it what you will—the law of Karma, or supreme judgment, or paradise, or purgatory, or hell; it is all the same. It is not the denomination which is important, but the clear comprehension of the laws directing the life of the soul; when you understand this, you will cease to live thoughtlessly; your life will become interesting, with the acquired conviction that it is not as simple as it seems.

The soul, entered on the path of evolution, armed and coöperating with universal laws, has a difficult existence. It has become responsible for thoughts and actions.

The majority of human beings do not understand this.

You will ask: To whom and for what has my soul become responsible? The answer is simple: To the laws which govern the Universe; and from the moment when you have become an entity, able to act consciously against these laws, it is natural you should bear responsibility toward the Supreme Soul; the soul whom we call God, who governs and directs all, and from whom we have issued. If I stop at this question, so often it is because of its immense importance to the life of the human soul. It is indispensable that the man should understand his true nature at last, and the rôle he plays in the economy of the world. Self-humiliation must cease. Each being conscious of his divine origin and, in consequence, of his soul, has the sacred duty of helping the Supreme (God) in his creative work. Nobody has the right to think and proclaim that he is of no importance, that his conduct good or bad exercises no influence on the well-being of all. In reality it is exactly the opposite: every one must do his utmost, so that

goodness, beauty, love, and truth shall prevail over evil in all its manifestations. Only then will humanity be on the path of light, and it is then that God, Christ, and the Benevolent Powers of the Universe will have access to the human soul. This is clear, and one must be blind not to see it.

This concerns the woman as much as the man. Being the soul of the home, she must watch that the spirit and the spirituality of the atmosphere surrounding every manifestation of real love shall not be charged with bestiality and materialism to which the man is easily inclined. The soul of the woman, being more sensitive than that of the man, the Powers of Goodness and Evil have easier access to it. That is why, if for no other reason, being responsible for the spiritual development of her children, the woman must try to purify the passionate side of her nature from sheer materialism, which is mingled with true spiritual love. Woman, although passive, is gifted with material vital energy, which when awakened by the man gives its full manifestation. But at the same time her spiritual energy is never passive, and it

is her duty to arouse this energy in the soul of the man, in order to guard him from the anti-divine influences to which he is susceptible, owing to the fact that all theories, ruinous to the spirit, present under an attractive aspect the possibility of gaining material well-being, which every one covets.

If woman spent a little less time and thought in the care of her beauty and in coquetry, it would be easier for the influence of the Benevolent Powers to reach her; woman would become more apt to influence and attract men not only by her physical beauty but also and principally by the beauty of her soul. Only then will she be able to occupy the forefront in the spiritual development of Humanity; the mere cult of woman's physical beauty by natural or artificial means, for the sake of attraction and conquest, abases this influence. How much more beautiful and attractive is nobility of soul, which reacts on the physical and beautifies it.

75. The religion of love attests a fact that you must remember. Your soul has a spiritual protector on the spiritual plane. Believe in its existence, and keep your soul open to its influence,

so making the work of guardianship easier. Consider it as your best friend, hide nothing from it; neither good nor bad thoughts. Remember that your thoughts are readable, that every effort to hide a thought is untrue and shows a lack of confidence in your protector. In so doing you alienate it from yourself, and make it impossible for it to influence and help you. This protecting soul is called in the orthodox and Catholic religions a "Guardian Angel."

The close friendship between your soul and that of your protector will have most important results. At the moment of departure (of death), it is this soul which will be the first to comfort and strengthen you, it is this soul which will help you to find the stability indispensable in the new change of state.

Before taking an important decision in your life, concentrate hard on asking mental advice from your protector. In this way you will enable it to help you take the best decision. Every night before going to sleep entrust yourself to it; your soul will then be under its protection and influence, and will receive suggestions useful to you. Perhaps you will not feel them di-

rectly but indirectly through the soul. In the morning ask it to help you to spend the day in truth and purity; thus you will maintain a permanent contact with it, the rays of your soul will be spiritually united with those of your protector.

It is evident that that which I am recommending will have effect if your belief is selfless, and your faith in your protector strong enough, with the conviction of the necessity, to ally yourself to the Good Powers and follow the law of love, knowing you will be helped in every way possible.

Have no fear in moments of danger, but swing your thoughts toward your protector and it will suggest the measures to be taken or the movement to be made to avoid it.

To lonely people who have neither relations nor friends the presence of such a one must be doubly dear, for it is a faithful and true friend. These protecting souls are sometimes parents, relatives, or friends, or sometimes it is a soul which is not directly connected with you, but which has been appointed by Superior Powers to do this Christian work.

These souls have always the same aim; to help us, to save our souls, to teach us the laws of the Universe, and how to live in accordance with the same.

We must understand that the life of the human soul can be happy, and consequently the life in the material body also. But the majority of human beings do not believe in the proximity of those we call dead, and even when they do their idea of future life is so fantastic that it does not even approach reality; it is understandable that with such conditions no contact is possible.

The clergy are greatly to blame for this, having conceived false ideas through incomprehension of the Scriptures.

Everything is so simple and logical; mysteries do not exist.

The religion of love gives you another chance to find your happiness; be the friend and confidant of the soul that follows and protects your life; do not estrange it through fear of superiority. Believe me, these souls wish to come into touch with you.

TO DOCTORS

79. The religion of love addresses itself to those doctors who have devoted their lives to the care and healing of invalid human bodies, and asks them not to forget *that these bodies are vehicles of souls.* Those who choose the medical profession, and this includes the youth of both sexes, ought never to consider money as of primary importance.

There must be real desire to relieve human suffering, but if material ambitions and interests prevail in the mind, then it would be better to choose another career. Of course, an extensive practice can be lucrative, but it is not right to consider such a profession as a means of enrichment.

Every physician in his practice, ought to give spiritual as well as material help to his patient.

The spirit is the principal of the three elements composing the human being; it is the cement which unites the soul to the body, and is in permanent contact with the Supreme Spirit. This truth will make you understand how im-

portant the aid of this spirit is, and how strongly it can help in the healing of the body.

First, do not deceive the patient, by concealing from him the cause and nature of his illness. It is untrue that this knowledge may frighten and depress his spirit and thus aggravate the illness. On the contrary, by the explanation of the truth and reason for the treatment, the remedy, helped by the working of his own spiritual thought, ought to produce the hoped-for result morally and physically. The force of the spirit will double the effect of the cure; the work of the remedy will bear fruit, in other words, the resistance of the matter will increase, thanks to the spirit. The patient must be made to understand how necessary it is for him to coöperate in the cure. You must awaken his soul and convince him that this is not fancy, but an absolute and incontestable truth.

Religious people and spiritualists will soon grasp this fact but to unbelievers and materialists you will have to explain, scientifically, the importance of the spirit's coöperation.

It is hardly possible to believe that physicians are materialists and unbelievers, but this is un-

fortunately a fact; and it is they, more than anybody else, who should be confirmed spiritualists.

The time will come when a physician will not be able to obtain his diploma without a spiritualistic education.

For a physician the unity of spirit and matter, the principle of life and the laws of the Universe, must be truths forming the basis on which he will cultivate his knowledge of anatomy; of the work of each organ and of the disorders and disorganization in their harmony, which creates illnesses. The physician who understands the tight bonds which exist between spirit and matter will clearly see the rôle of the spirit acting upon the soul, and through it upon the body, in the distribution of work among the different parts of the body. As a consequence, he will give the soul every chance to develop its assistants, thus the spirit and the soul of the patient will become allies working together for the same end—the recovery of the patient. At the same time the patient, understanding the healing forces which live in his soul and his spirit, will not have a feeling of painful isola-

tion, expecting his recovery from the doctor alone and taking no part in the work. On the contrary, his vital strength will be doubled, for he will see in the strength of his soul a precious ally for his body. The doctor's task will become easier. His own spirit and soul will take an important part in the treatment and strengthen the soul and the spirit of the patient, for, I repeat it again, thoughts are forces; if the doctor keeps his serenity till the last moment, if he is convinced he will cure the patient, and never loses his hope of doing so, these forces will be benevolent; otherwise their influence will be harmful.

The will to cure at any cost is indispensable in a doctor; when he understands what thoughts really are, it will be criminal for him to despair, as such thoughts make the patient worse. Physicians will reply to me that they do resort to human intelligence in their treatment; by this term "human intelligence" they really mean the soul and the spirit whose existence helps them and to whom they instinctively appeal. This is something, but these weak efforts have mediocre

results. It is as if one wishing to call Joan called out "Peter." Joan would not answer.

How I wish that these truths, which are so simple and logical, would be admitted and practised by physicians. They would notice at once how it would ameliorate their treatment.

I will say that if it is criminal for a physician to be ignorant of the fact of his own soul and that of his patient, it is also anti-vital and anti-natural. This is the result of our purely materialistic civilization, of which we are so proud and which is at yet so far from spiritual civilization. Whose fault is it? It is the fault of the religious leaders of the people who have not succeeded in keeping intact the truths which Christ unveiled. These truths, wrapped up in forms, sacraments, rites, etc., have become incomprehensible mysteries which never really existed. As a result, the vivifying spirit no longer exists and the lifeless form remains. The inexorable, vindictive, and merciless God, who existed in the imagination of Israel, has been confounded with the true God, the Father, the Supreme Spirit of high justice whom Christ has revealed to us.

Religion has always been jealously separated from science, as if the God of religion and the God of science (in other words, the spirit that ought to vivify religion and science) were not the same. In consequence of this fatal mistake, civilization has drifted away from religion. The allies have become enemies and the spirit is lacking in the present civilization. This civilization is purely materialistic, and that is the reason for the state in which humanity finds itself at the present time. Disharmonic conditions reign, contrary to the principle of life and of the laws of the Universe. At any cost it is indispensable, it is obligatory, to span the abyss existing between science and religion. It can be done by spiritualistic education, which, based on the principle of life and on the laws of the Universe, admits the existence of the Superior Spirit, the Power in the Universe which in religion is called God. Thus the basis of religion, which is God, and the basis of the sciences, which is the Supreme Spirit, vitalizing and cementing absolutely everything in the Universe, are the same. On this basis will be formed the alliance between the two present enemies, and

civilization will take at last its normal and natural course; harmony will be reëstablished and humanity will find the joy and happiness of life.

77. The religion of love enables you to throw off illusions and corrects a false comprehension of life; it shows you the real life—the life of the soul, which it awakens. It sets up harmonic conditions for the body and its manifestations, which permit the soul's development and allows the materialistic to be seen in its true light. It enables you to see not only the frame which may be beautiful or ugly, rich or poor, but it shows you the picture itself—the soul whose beauty, independent of the frame, remains always the same.

Even as it is possible to find a frame for a picture, which is most suitable and harmonizes with it, so can the body adapt itself to harmonize with and reflect the beauty of the soul.

While creating a picture one does not think of the frame, for it will be such as the picture requires; when you create your soul and develop it according to the principles of the religion of love, your material life becomes a consequence

of this development. This religion teaches you to distinguish the essential: your soul and its spiritual life. It establishes the required balance between the two halves of your being; it gives you the spiritual treatment which keeps your soul in good health. This is a very important question, for the soul may be sick.

78. The religion of love wants to find the means which would enable Christians to admit at last the sublime truth: that the human soul passes through many stages, some in the human body and some outside it. If this truth is re-established, it will give to the Christian religion a strength which it has not had up to now; it will revivify it; the truth which it imparts will take on a new meaning; the human being will understand at last the aim of its terrestrial life. It is no longer possible to keep a third of humanity in darkness. The religion of love realizes that its task is a difficult one but it knows that this truth, the most sublime of all truths, will comfort millions of souls and that one day it will triumph, as every truth does, especially as it is stimulated only by love for one's neighbor.

Let us realize a truth which may open the

eyes of the unseeing. The soul of Christ—coming from God and whose teaching Christians consider they are following—has incarnated itself in man once only, and in this fact lies the difference between the soul of Christ and other souls. By believing that human souls pass only one life on earth, as Christ's soul did, we are trying to put ourselves on the same level as Christ's soul, which is absurd and impossible. That is the main difference which exists between the soul of Christ and those of human beings: that which is possible to the soul of Christ coming from God, the Supreme Power, is impossible to human souls issued from the Spirit of God. To arrive at right conceptions we must consider the human soul as part of the Universal creation, and as such subject to the laws directing everything which inhabits the Universe, including things that seem lifeless, all that is visible and invisible. When we try to form right conclusions in all questions concerning the soul, we must never separate it from the whole; we must not create for it, so to speak, a privileged situation; we must not imagine that human souls are favorites of God *for which*

special laws—not in accordance with logic and common sense—exist. We must not think that the soul is immaterial, that it is an abstract unit. Everything which is abstract, that is, thoughts which have not taken form, can persist according to its intensity, but these elements of soul begin to live, if I may say so, only in common matter, fluid or vaporous, which afterward acquires vital strength. As the soul lives in all reality and possesses the sensation of living, it is clear that it is material, namely, that the laws which direct the life of matter and of its atoms concern the soul too. We must not put a barrier between the matter composing our body and that of our souls. We must remember that the soul is not only spirit; it has in it a particle of the spirit of the Creater, for it is issued from Him. But the Spirit of God alone—the Holy Spirit—is outside matter. He is the Word, He vivifies all, He reigns supreme over all, and He is in all.

The meaning of the existence of the Universe is in the evolution and progress of its composite parts; the great mystery of creation, of everything created by God, lies in the fact that every

creation—except the form in which it is created—possesses life; that is, vital power coming from God, a particle of His Spirit, and, as such, it never disappears. This mystery begins to be understood by men (the atomic system).

The human being also creates; it creates forms; it knows how to apply to these forms certain forces and give them motion, but it cannot vivify them; it cannot create life. Sexual union can create a human being but this being cannot live without vital power—without the soul. An abode, an envelope is created in which the soul can live, but it is not possible to create the soul itself; that comes from outside. It is in this fact, in the arrival of the soul, in its incarnation into the body, that we must try to find an answer to the question: how is the one continuous life of the soul effected?

According to the teaching of the Christian religion, the soul in human form has one life period and on leaving its earthly tenement, goes to paradise, purgatory, or hell. This theory, or rather this idea, is very simple, but has neither logic nor common sense. If we admit this thesis,

we logically think that the soul has attained at least the degree of evolution which will allow it, during its short life on earth, to understand and assimilate Christ's teaching, which is impregnated with the greatest wisdom; it must be sufficiently evolved consciously to bear the full responsibility of the acts it commits and the thoughts it creates; that it has the consciousness of possessing a free will and the knowledge and use of it. In short, that it is not a virgin soul knowing nothing of the life it must pass on earth for the first time. A natural question follows these arguments; where and how has this soul acquired the experience of life for which it will have to suffer, or for which it will receive happiness? For we must not forget that God is just, that he governs the Universe with laws of the highest justice and that the law of love which demands from the soul abnegation and self-sacrifice for its neighbor cannot be learned in a short time. Talking of these questions, we must never hide ourselves behind the words beloved by the clergy: "That which is impossible to man is possible to God." This is evident, but we must not forget that *everything in the Uni-*

verse as well as the life of every being is subject to laws of the highest harmony; that the development of organic and psychic life follows a harmonious and progressive course; that Nature never tolerates abrupt and incoherent changes in her kingdom. Thus we logically conclude that the soul has been living before coming to earth.

Let us take for comparison the intellectual development of the human being. To become a specialist or a scholar a man must pass through different stages of education, he gradually acquires theoretical and then practical knowledge and, thus equipped, is able to fill a responsible post. During the whole of his life his intellectual development and his experience increase. The human being passes through childhood, youth, manhood, and old age, learning all the time but it can never attain perfection during one life; the time is too short and its strength is limited. By analogy we are forced to think the soul learns to understand itself—that is, that to live consciously it must pass through different stages during its development and evolution. It must have its childhood, youth, etc., in order

to judge itself and to exercise its free will consciously.

The question arises: where has the soul passed, where does it pass and where will it pass the stages necessary for its evolution?

The Christian religion denies the soul's past; it admits only its present and its future; but is this logical? Is this not contrary to common sense? Everything has a past; it is on the past that the present and the future are formed and built. It is imposible not to admit the part of the soul and the past that is in God from whom it takes its origin and, because of that, is capable of understanding and assimilating the laws which He gave us through Christ. If this is a fact, why should a soul, ready to live in truth, incarnate itself for a single short life on earth? Such a theory is not reasonable. We must choose between the two theses: either the soul has no past and its state and constitution allow it during a single short stay on earth to attain the Kingdom of God, or perfection is the supreme aim of its existence. It is in order to show the ways which lead to this aim that Christ gave his life; otherwise the soul does not succeed in attaining

the Kingdom of God and must suffer for all eternity. This would mean that the Universe is based on unjust and inharmonious laws and this is contrary to everything we know and believe. There is no such thing as chance in the life of a being or in the life of a soul.

From this point of view we arrive logically at the conclusion that it is best for our children to die immediately after birth, for, according to the church, it is the happiest condition. Such souls have not had the chance, we are told, to lose the Kingdom of God by living on earth. In thus thinking, we arrive at the conclusion that it is best for the soul not to be born, that it should remain with God. It is evident that such a conclusion is nonsense; we must seek a better solution.

The justice of God, the Supreme Power, and the justice of the laws governing the Universe, are equal and immovable for all beings and all souls. Therefore every soul is able to attain salvation, that is, to arrive at perfection. Souls live on earth under such different conditions and circumstances that it is evident perfection cannot be reached in a single life. Hence the neces-

sity of multiple incarnations in order to gain perfection.

Logic and common sense will enable us to know and understand the supreme justice of this truth. . . . It is in the present existence that we see the sense of the past and realize the soul's future aim. We must continuously broadcast the fact that this conception destroys the artificial edifice with which the Christian religion has surrounded the soul. We must free it from this prison and give it the liberty which will help it to find the way to truth.

Our soul has lived already; it has existed thousands, perhaps millions of years before it actually came on earth. Its past has been hard, battling with self and with the conditions and circumstances in which it lived. I shall not analyze the life of the soul before the state at which it became conscious of its free will, for it has no importance in the question which I am treating.

The history of the soul begins to be interesting from the moment when the unconscious being is transformed into a conscious one, from the moment that the soul is able to say "I" (the

moment of the birth of the personality, of the transformation of the impersonal into the personal, of the birth of the individuality). Roughly speaking, the life of the soul can be considered as having three periods:

First, unconscious life; second, awakened conscious life, namely, the beginning of the consciousness of the possession of free will; and third, the life of the soul in full consciousness with knowledge how to utilize free will, in accordance with universal law, as a means of evolution and progress. It is the new era which Christ began. (I am speaking of Christian humanity, for I do not wish to complicate the question. It is this period which our souls are going through at present.)

When and how has the soul passed all the stages of its life? Reincarnating automatically, it has made use of terrestrial matter and passed them on our terrestrial plane. It has incarnated many times before it possessed its free will, then in full consciousness afterward.

For these stages of life it has used the human body, it being the most appropriate to the best manifestation of its faculties. In the intervals

between its terrestrial lives it remains on the spiritual plane, in the depot, one might say, of souls belonging to the terrestrial plane.

As soon as the soul has understood the aim of life, the means by which it can evolve and rise to higher and purer spheres, it makes incessant efforts and endeavors to break through all obstacles, such as materialism and all the anti-Christian conceptions which block the road. The conscious souls of the two planes—terrestrial and spiritual—help each other; those of the spiritual plane reach out their hands to us, so that we should not be submerged in evil which makes its last efforts to bar the way to salvation. Christ watches over this work. He directs all those who have given themselves to Him. He encourages us. He opens our mind to the dawning of Love's reign.

The history concerning the first human beings, which is nearly identical among all peoples, is of the greatest interest, for it dates from the second period of the life of the soul (when it began to make use of its free will). It is the transition of the soul from the animal being to the

human—that is to say, when the dormant Godlike capacities in miniature begin to manifest themselves.

In the life of the soul this moment is an epoch, it is the beginning of conscious life. According to our measure of time, we cannot say how many years have passed, certainly not seven thousand but perhaps seven million. The second epoch begins with the advent of Christ. He came because the evolution of the soul had attained a degree which would allow it to understand the letter of his teaching and partly its spirit too.

The truth is that the soul which has attained its present state has passed through very many stages of life in the human body, and owing to this has been able to put into practice the laws which can help its future evolution. For this soul the words of Christ become full of sense and full of importance: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word

that I have spoken, the same shall judge him in the last day." (John 12; 47-48.) This means that these words are laws which he advises us to follow. It is evident that when the soul has quitted the earth, it will see clearly the truth of these laws, which it neither obeyed nor believed. It will judge itself, suffer remorse and regret that the time passed on earth has not been lost and that this stage must be relived in another incarnation. By taking the Gospel as the basis of the reconciliation of the Christian faith with the Spiritualistic Christian faith, it is necessary to understand that Christ veiled his teaching and the truths which He revealed to us in forms and expressions which could be understood and adapted to the human souls of his time. We must not forget that the mass of souls, from the point of view of their evolution (that is, their development), was still in a state of infancy. When unveiling these truths, Christ used symbols and proverbs; he clothed these spiritual truths in material forms. He left the door open to those who could carefully (without changing the truths themselves) free them from the

veils by which they are covered, showing their depth and splendor which dazzle and enlighten the way to the right and true comprehension of the spirit of the Gospel.

As a consequence, these truths are not disfigured at all; they remain untouched; but our souls are able to know them and understand them. They can be compared to a diamond that has just been found; there is nothing in its appearance to show what a treasure it is but we know that it is a treasure although it is only after it has been cleaned and cut that we see all its beauty and value. Thus it is with Christ's teaching. He said to us: "You must hunger and thirst after righteousness, knock and it shall be opened to you, seek and ye shall find." Christ leaves it to our will to understand after having believed; he leaves the door open to logic and common sense, so that we can attain the revelation of the treasure hidden in His teaching. Those who dare with faith shall receive their reward; those whose faith is impregnated with the desire to know, shall receive knowledge. To those of us who return Christ's love in kind, He

gives the realization that it is our duty to transmit it under an acceptable form to our neighbor.

Christ wishes that the teaching of truth, which he gave to His children—the human souls of His time—should be enlarged and developed by us, for our souls, which have progressed in their evolution during two thousand years, are ready to assimilate new spiritual conceptions. There are souls, part of humanity to-day, who no longer need forms; their spirituality is accentuated, and it is our duty to show those who have attained this spirituality the *way to heaven*, so as to save them from evil, which shows them the *way to earth*. If we do not do this, Christ will one day say to us, "You withheld truth from your neighbor, truth which you have received and attained by the pouring out of my love upon you."

To avoid hearing this reproach, it is our duty to spread peacefully the truths acquired.

CHAPTER V

THE APPLICATION OF THE RELIGION OF LOVE

SPIRITUAL EDUCATION

79. To recall the soul to life, to enable it to begin again the life interrupted for a moment by the process of incarnation into terrestrial matter—the body—it is necessary that, as soon as it begins to be master of its organs for transmission of thought, it should receive the truths which were known to it and which have become obscured. It is necessary that these truths should be the first to reach it on its awakening.

If instead of arousing their innate truth, souls are nourished by false conceptions, these will form a sort of veil, which the soul's intellect, being still weak, is unable to pierce. With each year lost the truths living in the soul will be retarded; they will be, if I may say so, on the second plane, and will have great difficulty in manifesting themselves; perhaps they will even

be unable to do it at all, for they will be hindered and submerged by a current of opposed thoughts and conceptions, adverse to the truth. Herein lies the immense danger of a purely materialistic education which is full of atheistic conceptions contrary to the nature of the soul; these conceptions deaden the soul, or at least push it back to the last plane. All the efforts of present education tend to develop the body and the material half of the "I" within it; this is right but the soul, the spiritual half of the "I," is forgotten, left in the shadow. It is true that where religion forms part of the education the soul is taken into consideration but, at the same time, the little spirituality which it receives is choked by the catechism and the forms on which the attention of the child is directed and which do not concern the soul. Thus the little spiritual education which the child gets concerns mostly his material self. The responsibility of the parents is enormous; they are the first to be present at the awakening of their child's soul, and can enable it to take the way to truth from its earliest days, and I repeat: "To begin again the life interrupted for a moment

by the process of incarnation into terrestrial matter—the body." This is the pure truth; unhappily the Christian religion does not admit this. However, to believe the the soul lives but once on earth does not prevent one from following my advice: If the soul comes on earth but for one life, it is even more important to put it at once on the way to truth. It is then more than necessary. The soul has no experience whatever; it is quite virgin, and if we do not put it on the true road, we risk causing it irremediable loss for we do not develop in it the latent forces which will enable it during its life to conquer the darkness in which it has been educated.

The parents, or guardians, must, before the child goes to school, build a solid foundation of truth which cannot be destroyed by anti-divine, materialistic teaching, which is contrary to the origin of the soul, to the sense and aim of its life. For this purpose the truths which the religion of love imparts must be expressed in short and clear sentences, easily engraved on the memory of the child and easily transmitted to its soul. Feeling that these truths are in accordance with the consciousness of its own nature, the

soul will accept them and spiritualize, that is to say, these truths will become the property of its spiritual self, and, as such, will be proof against opposed suggested conceptions; the child will not wish to admit them for his soul will begin to dominate his body. We must impregnate ourselves with the comprehension of the nature of the human soul; it is extremely sensitive; it is always open to the germs of goodness, love, truth, and beauty; these make it blossom and enable it to manifest the maximum of its strength. But it is especially when the soul has not yet acquired all its faculties that it is timid and apprehensive; it is not strong enough to reply to the false conception with which it is being nourished; then it shuts itself up and its spiritual self cannot manifest. That is one of the reasons why the soul of the child must receive the truths which are in accordance with its nature.

Every Christian child's first prayer is "Our Father," and already these two words teach him his origin. The parents must make him consider them well for they are a whole program of life. He must thoroughly understand that he has two

kinds of parents, an earthly father and mother, and the Father of his soul. In these two words he learns, besides his divine origin, that he is not a body only, but also a soul—a soul belonging to a different world. One ought to make the child realize this truth at once, as well as the truth that he will never die; the immortality of the soul being absolutely certain, for it is a particle of God. At the same time he learns that his little friends say the same prayer and that they have the same divine Father—God. The child must also be made to understand that all souls are related, for they have the same Father and belong to the same world, and that this is the reason of the fraternity which must exist on earth. Thus he will acquire the habit of loving all children of all races and nations.

Naturally the question of obeying God arises. The child must follow this will, this authority, just as he listens to his earthly mother and father. At the same time, the child is made to understand that the word "I," which he so often employs, is the expression of his soul. It does not matter if at the beginning he does not understand the difference between the abstract and

the concrete, and thinks that the soul eats, walks, etc. The important thing is that he should *think of himself as a soul;* later, his material self will be separated quite naturally from the spiritual one. Thus the fact that his self has an invisible Father will put him at once on the way of the true life. You will see that even the two words "Our Father," if they are well explained in their true sense, open a new world to the child. I have taken these two words as an example to show how easy it is for the parents to put their children on the true way if they wish to do so; and they must do it; it is their most sacred duty.

The short maxims which I give below further reflect the absolute truths connected with the origin of the soul, with the sense of life, based on the laws of its evolution, and with the aim the soul must attain through this evolution.

"I feel and I know that I am the immortal soul issued from God, my Father; I have come on earth to spend life, serving goodness always, loving my neighbor without distinction of race and nationality, for all these souls are my brethren."

"I submit entirely to the will of God, and I believe in His supreme goodness and justice."

"I shall try to follow as well as I can the law of love, which alone can help me to pass my life usefully for the soul of my neighbor and for my own."

"I wish to be always worthy of my Father, God, and some day to be one with Him—this is the supreme aim of all the stages of my continuing life."

"I know that one day I shall leave my present body in order to pass into another life; of this transition I have no fear."

SPIRITUALISTIC EDUCATION

80. By a spiritualistic education we must understand an education which enables the soul to dominate the body; to give it free play for manifestation in the circumstances of its material life; to develop the capacities of the body in such a direction that it can give help to the soul's life and not cause it to be an obstacle, that is to say, a hindrance in the evolution and aspirations of the soul toward the pure ideals which dwell within it. For us spiritualists, who

realize the sense and the aim of the life of the soul, which incarnates itself in different matter, it is clearly a duty to make every effort possible to promulgate a spiritualistic education. We must realize very clearly that the soul keeps in its subconsciousness memories of its past on the spiritual plane, where it learned the sense of its life and the aim of the reincarnation. (I am speaking of souls which have attained a certain degree of evolution.) Matter veils the memory but does not efface it; the soul wakes gradually, parallel with the development of its vehicle, the body. Toward the age of twenty-one, it must become master of its capacities and begin its individual life. It is of first importance that the soul, on its awakening, shall be guided by the principles which it has learned to follow on the spiritual plane, and for which it has come to earth to put into practice. These principles are Christian. Love is their basis. All education which drifts from this idea is a hindrance preventing the soul from manifestation. If the soul be strong, it will manifest itself sooner or later, but what an effort for it! How much time lost! That is why spiritualistic education, based on

pure principles corresponding to the conceptions of the spiritual plane, should be as compulsory as reading and writing are now compulsory in all civilized countries. We must acquire the ability to read the soul, that is, to understand and write through it, directing our thoughts toward truth and perfection. The knowledge of the spiritual compass is just as indispensable as the knowledge of the material one, which enables our body to find its way on earth. You know that on the sea, besides the compass, we consult the sun, the moon, and the stars to find our way and to take the direction which will bring us to port. The soul must also have its landmarks which will allow it to lead a true life and to attain salvation. This education must help the soul to attain as quickly as possible the balance which it came to seek on earth and which is temporally veiled by matter; for loss of time is similar to death. In the spiritual education it is necessary to remember the gift of *free will* which our soul possesses and which distinguishes us from less evolved beings, the animals. It is because of this free will that the soul has lived and will live eternally; it has made full

use of its free will on the spiritual plane; it came back to earth of its own free desire. The superior forces never meddle with our free will; our free will gives us our individuality, which persists and shall persists always. It is the free will which we must develop in each individual; from his childhood we must show him the two roads which open out before every one. One is the evolution of the soul, guided by pure principles —the road of love, the road of sacrifice. The other leads to material welfare, and is based, if not on hatred, at least on narrow egoism. We cannot ask everybody to follow the first road exclusively, but it is due to the soul to find at least the middle way, which is that of balance. Once put in this direction, as it grows older in knowledge the soul will naturally turn toward the first road, for it came on earth to follow it.

At the basis of spiritual education these three incontestable laws must be put:

1. The existence of the immortal soul and of its free will.

2. The law of cause and effect (it is the Universal Harmony and equilibrium).

3. Love (the law which supports the harmony of the Universe).

These three truths or laws are directed by the Power of the Universe—God. It is on these three truths that we must build all spiritual education. This is most important, for a man so spiritually educated will know how to adapt to his material life the spiritual principles with which he is imbued and which entirely correspond to the hidden aspirations of his soul.

We must try to find proofs of the existence of these three truths or laws, using common sense, logic, and the laws of analogy. We must seek in the sciences concerning the life of matter and the atoms which compose it, the proofs of the existence of the immortality of the soul; it is also matter in a fluidic state (corresponding to the gaseous state which is known to us), and as nothing in the Universe disappears, but continues to exist only changing its form, the same happens to the soul. The only difference is that the vital power through which the atoms exist, or let us live, is united in the soul to the free will which makes its life conscious; that is why its individuality shall always persist.

The second law of cause and effect is easily demonstrated in our terrestrial plane, which is a particle of the Universe; the same law adapts itself completely to all the acts, to all the thoughts of the life of the soul.

Lastly, the third law, the law of love, which alone enables the soul to evolve in the direction of truth. This force does not work against the Universal Harmony; it is the counterweight of evil. This balancing force is necessary to the existence of the world. I do not examine these laws deeply; I simply draw their outline.

As a matter of fact, it is religious education that should be a spiritualistic one, but unhappily in this education there are omissions which prevent logic and common sense helping each other.

For primitive natures, which do not seek a deeper knowledge of the truths which are unveiled to them, and for those who have the conviction that they have no right to go beyond that which is taught to them, religious education is sufficient, for it is built upon pure principles. But for those souls, which try to comprehend and to reach the substance of things, this

education is not sufficient. Such souls are not satisfied with believeing; they want to know, and this is only natural. It is spiritualistic education that must help these souls to knowledge; they must be put on the way which their superconscience shows them to be the real one. Owing to this, instead of denying everything and believing in nothing, they will be led through logic and common sense to admit and to believe; their evolution will be continuous and knowing will be attained; such souls will be useful to the evolution of humanity. In spiritualistic education, logic and common sense must play a most important rôle, we must seek the logical truths which lie before our eyes in the nature surrounding us; nothing contradicts common sense; everything is cause and effect. Thus will matter help us to understand the spirit of things.

The spiritualistic education must be based on absolute truths which can be proved scientifically; it is our duty to know how to find these proofs and only then will the reason for our existence be admitted by all. We must contend with nothing; we must not work against religions and creeds, but we must establish the

absolute truths—which are incontestable—in a form deriving from a simple logic would not contradict common sense nor allow doubt to arise in the souls of those to whom we teach these truths.

Of course the conceptions change under the pressure of conditions and circumstances, but the truths I am speaking of never change, as all truths are scientifically absolute. That is why the youth of different epochs will admit their reality, but to follow and put them into practice it will be necessary to adapt them to the conditions and circumstances to actual life and principally to the degrees of evolution reached by each generation. Different generations will see these truths under different angles, but they will not deny them, and as these truths are at the very basis of their possibility to evolve in accordance with the laws of the Universe, their life will be in harmony with the evolution of the Universe. To speak the language of religion, they will submit to the Will of God which consists in the development of our free will by applying the law of love and by giving full

freedom to the soul's flight; this is liberty of conscience.

That is, the spiritual education will enable everyone to use the hidden forces of his soul; no one will be obliged to put them into practice, but one will always be able to make use at will of these forces, which are laws. Here resides the great importance of this education; everyone will be provided with means allowing him to direct the evolution of his soul in the way of truth. We can compare this to the tremendous electric force surrounding us and ready to serve us, but to be able to use it we must know the laws directing its utilization. Nearly all of us have some knowledge of this force and if we have the means and desire to do so we can use it for the benefit of our neighbor and for our own. The force I am speaking of—spirituality—surrounds us; we live in its ambiance and yet we leave our neighbor blind. It is our duty to open his eyes, to give him an education which will allow him to use these forces. But there is a fundamental difference between the electric force and, let us say, the spiritualistic

force. While to employ the first we must have, besides knowledge and desire, material means (for it is a material force of the terrestrial plane), to use spiritualistic forces material means are unnecessary; these forces are within everyone's reach, for the means of using them is in us. It is faith which will give knowledge, for before acquiring it our will was weak and our love selfish.

Of course, the difficult question, which is at the foundation of spiritualism and which makes spiritualistic education indispensable, is the question of the single life of the soul, which has been and will be spent under different forms; the stages of life on earth succeeding to periods spent on the spiritual plane. This truth is not admitted by the Christian religions, which have narrowed, so to say, the creation of the Universe and its existence outside time and space. They have built their own little world that exists, in their opinion, a limited time—about six thousand years; they have tried to put the ocean in a glass of water. Owing to this, the life of the soul on earth was reduced to one stage only; they have created paradise, hell, rewards, and pun-

ishments, etc., always on the scale of the glass of water. They have diminished the immense construction and the complexity of the Universe, the creation of God. The Christian religions do not dare to look beyond these limits; they dare not face the eternal truths in all their greatness. They use neither logic nor common sense; it is only the dead letter, not the living spirit. They have forgotten the free will, this splendid and sacred gift which we possess. We must not be moles, we must be like the lark which flies into the sky singing the joy of life and then comes back to her little ones to tell them of the world's splendor. Yet when Christ said to us, "The Kingdom of God is in you," what a vast horizon he opened to us! It is evident that it is impossible for a soul which comes once on earth for a life of twenty, thirty, forty, sixty years to find the Kingdom of God in itself; for much reading of the book of life is necessary to find this Kingdom. While old souls (in the sense that they have passed many stages of life on earth) find this Kingdom, they understand that this Kingdom is in them and everywhere they wish, and where they create it by the

strength of their will and their love. Why believe that the soul can find this Kingdom so easily? Consider how many years men spend working to become scholars, to acquire what knowledge! A few poor notions we possess on earth; then how can we suppose that the soul can, during one life on earth, understand, acquire, and create in itself the Kingdom of God, that is, can learn how to use the supreme science, that of the existence and the life of the immortal ego! No, this is impossible; my logic, my common sense will not admit it and does not understand it. It is necessary to find common grounds on which we spiritualists and the faithful adepts of the Christian religions can understand each other and speak the same language.

I ask my sisters and brothers who read these lines not to see in my words any criticism of the Christian religions. I am a church-going adhering orthodox, although I am a spiritualist; I respect all religions, all creeds which are relative truths, but I do not admit any terrestrial authority over my soul which does not belong to this plane, but belongs to the spiritual plane, my real birthplace. I obey the Superior Powers

alone, that is, Christ and God. Do not see pride in this sentiment, no; I keep my soul free, always ready to receive the truths which reveal themselves to me little by little.

Let us forget once for all the word "death"; let us never use it; it is a word that has done and will continue to do much harm. Christ said that He has conquered death, but they did not believe him, and death, understood in an absolutely false sense, continues to play a most important rôle in all religions. It is on this falsehood that those who do not wish to believe in the possibility of a single continuous life, speculate most. They are afraid of death and of the so-called dead. Why? Because they do not believe that they are living. How much suffering is caused by this fear, by this lack of faith and, I must add, by this attitude toward the departed!

We must correct a mistake which gives a false conception of the plurality of lives and of reincarnation. The life of the soul is single, it is always the same life which began one day and which will never end. The life continues, but the stages of this life succeed each other under

different forms, each stage beginning by a birth, that is, by the birth of matter, the vehicle in which the soul shall live, and ending by a rebirth, that is, by the death of this vehicle and by the birth of another. The soul does not need to be born or to die; the soul lives and to live it needs a material vehicle either solid or fluidic. At each birth or rebirth of the vehicle, a certain time must elapse before the soul can entirely adapt itself to its new abode and also before the *soul shall cease to be dominated by its vehicle but, on the contrary, use it for its service.* The spiritualistic education is indispensable to put the soul on the way to true life, that is to say, on the continuation of the life of the soul in its ascension toward perfection. This is what we must understand. All the great masters have come to demonstrate this truth from different points of view, according to the degree of evolution of Humanity. Christ said: "I am the bread of life . . . I am the light. . . . " He wanted us to understand the true life, the life of the soul, and for this purpose He gave us the laws of this life, the laws which allow us to live and to attain salvation, that is, to continue a

conscious life according to evolution after the death of our body, so as to reach the Kingdom of God. That we should not seek this Kingdom too far, He unveiled the great secret that this Kingdom is within us.

It is spiritualistic education based on absolute truths, without any compromise, which will allow Humanity to attain this Kingdom one day. I have only touched lightly upon these questions of the greatest importance for the souls of our neighbor and for our own. To put spiritualistic education into practice, it will be necessary to form committees of convinced spiritualists who will work out the programs of the spiritualistic schools and their methods of teaching. I can foresee three types of schools:

1. For children from seven to fourteen years old.

2. For children and youths from fourteen to twenty-one.

3. Lectures for adults of any age.

The task of these committees will be to inspire the spiritualistic education through remaining on the level of the actual evolution of Humanity. We spiritualists must avoid every-

thing which can arouse envy, mockery, or ridicule; for us the greatest modesty is necessary. The committees must be named according to the tasks which the persons constituting them will take upon themselves. What is our aim? We want to serve Humanity, we wish our neighbor to understand the true life and we wish to give the means which will make happiness possible here below and in future life.

Thus we are instruments of the Superior Powers in us, which use us to be their interpreters for Humanity of the meaning of veiled truths. By submitting to these Powers we wish to become the spiritual servants of the soul of Humanity.

The spiritualistic committees will be composed of adult women and men, for these committees of spiritual help will direct the souls and not the bodies. The cause being most pure and true, the effect, that is, material life, can only be pure and true.

I said that I foresaw three types of spiritualistic schools: for children between seven and fourteen, for children and youths of fourteen to twenty-one, and lectures for adults of every

age. These schools will have to be established by private initiative as most probably governments, which consider themselves responsible for the education of the people, will not admit into the program of their schools lessons treating of spiritualism, or, in other words, they will not wish the people to know the laws of the life of the soul and of its evolution.

To begin with it will be necessary to establish lectures to prepare the teachers, who will volunteer to undertake the spiritual education of children or adults. Consequently it is necessary to work out a program for spiritualistic studies for these lectures and, later, it will be easy to adapt this program to the age of the children.

Child or adult, the man must know his origin which will make him understand at once his double nature—the body and the soul. The body coming from his terrestrial parents and the soul from his spiritual Father—God, the Supreme Spirit of the Universe. Scholars, instead of seeking the animal origin of man, and instead of trying to prove that the human being descends from the ape, which has no importance whatever, would do far better if they sought the

origin of the human soul, but evidently these gentlemen would be much more flattered to find incontestable proofs that their ancestors are macacos than to understand that the ancestor of their souls is God.

Through the understanding for his own nature the child will arrive at the notion of the existence of God and at once the immortality of his soul will be comprehensible as the consequence of his Divine origin; thus death will not raise any fear in him, for he will know that the life of his soul will never end. Fraternity between all human beings will appear to him as the condition *sine qua non* of the happiness of human life on earth.

The first notions which must strike the imagination of the child and that must be assimilated by his consciousness are the following: that his self is the expression of his soul which is of Divine origin; that it is immortal and that all other souls are its brethren. This consciousness of the nearness of his soul to God will put his soul at once into normal contact with Him and, understanding his immortality, he will understand that his soul is here only for a brief

stage and that his true country is not the earth, but another place from which his soul has come. This notion will again put the child into contact with the spiritual plane and its Benevolent Powers, for he will often think of his birthplace and, metaphorically speaking, he will not lower his eyes to the earth. His aspirations will fly toward the spiritual world; thus goodness, temporarily broken by the process of incarnation, will be reëstablished; the soul will understand the single continuous line of its life, and, in this way, the present incarnation will be an incident connected with the soul's destiny. The comprehension of God, the Supreme Power, the Soul of the Universe, will come little by little, parallel to the notions which will be imparted on the Universe, the soul, etc. I mean that God cannot be explained and understood outside the universal life in the largest conception of this word. On the contrary, by touching all the questions concerning the life of the soul and of all the beings, gradually the rôle of God will become clear and, later on, the child will associate Him in his thoughts with everything living, with everything logical and with everything

which is suggested by common sense. The child will not separate God either from the whole or from the parts of the Universe; he will see God in all the manifestations of nature, in all lives and in his own. Thus the first step on the ladder of the spiritual ascension will be overcome when the child understands the origin of his soul, its immortality, and the fraternity of all souls. The second step will begin by the explanation of what is the Universe; that is, of the unity of spirit and of matter; after the cycle of the life of the soul, the appearance of the free will and the law of love revealed by Christ. From this moment on, all the imparted notions will be dominated by the spirit of Christ, then the origin of good and evil must be explained, the law of cause and effect; the teachers must especially emphasize and demonstrate the relation which exists between the law of love and the inexorable law of cause and effect, namely, the power of the law of love to soften the effect of the second law, which can be also formulated in these words: the responsibility of a soul having acquired free will before the laws of the Universe. The second stage must end with

the explanation of the law of Universal Harmony. On the third, notions will be imparted allowing the child to understand himself and to see the means which his soul possesses of putting him on the way of truth. In this part of the education the Gospel, that is, the spirit of Christ's teaching, will be the basis, owing to which the soul of the child will acquire the habit of seeing in Christ his best friend, his authority and his Saviour. The triple nature of the human being (the body, the soul, and the spirit) will be explained as well as the relations which must exist between the parts composing man so as to attain perfect equilibrium, that is, the submission of one part of the human being to the other and the mutual help between these two parts.

The free will—which is the reason of the responsibility of the soul before the Divine laws and the sense of submission to the will of God, that is, to His laws. The three principal powers of the soul—faith, will, and love, and how to use these forces. The relation of the soul and its spirit to God, the Supreme Spirit. The voice of the soul and of conscience—the relations be-

tween men, which must be the relations between souls. The continuous life of the soul, passing through its different stages. The past lives and the present life are reflected in the future life. The invisible world and its Benevolent and Malevolent Powers. The means of attracting the Benevolent and driving off the Malevolent Powers. The Guardian Angel which protects and follows the soul of every human being. The necessity to enter into contact with the spiritual plane and its pure Powers of Goodness. The necessity of prayer and its powers. The possibility of a direct contact with the Powers of other planes, the benefits and the dangers of this (spiritism). The scientific explanation of this contact. This third step is the most difficult one to go through for it demands great effort from the soul which through study must enter on the way of its evolution. The fourth step will give the notions which will enable to be understood the impossibility of death considered as an end, for this concerns the soul's vehicle only. The state of the soul in the different stages which follow its departure from its temporary vehicle. The idea of future life. The work in

the spiritual world and in the world of light. The fifth step will lead the child to understand the utility for his soul to receive a spiritualistic education; the knowledge of self, that is, of one's soul and its forces (without which a man is unable to know himself). Self-control. The application of the law of love to the material and spiritual life. The rôle of arts and especially music in the evolution of the soul (for every art seeks the expression of beauty in affinity with love). The sixth step will be devoted to the history of Humanity, entirely from the point of view of the evolution of the soul, without stopping on historical details which, being purely material matter, have had no repercussion on the human soul. This history will mark the different periods of the soul's evolution and will analyze the substance of modern religions from the point of view of the spirit directing each of them.

The spiritual education ends with the seventh step on which will be given the ideas of the religion of love. This religion includes everything which the soul needs. After this, every soul will continue its evolution freely. It has

received wings and must now know how to find by itself in the infinite space the shortest road toward Divine light.

They will try, as far as possible, to give a scientific explanation of spiritualistic notions, for a close alliance must be maintained between science and spiritualism. In the course of time it will be possible to formulate mathematically the laws of the Universe, the laws concerning the evolution of the soul: to give them a formula in numbers which will be the material expression of truths which are now abstract for us.

The child will not be asked to learn by heart the ideas he will receive; he will be always obliged to express the question he has studied in his own way; it is always to his soul that they will resort, trying to make it speak; the child will have to understand and assimilate the truths which will be put before him, not with the material reason of his physical being but with his soul's reason (the spirit).

You must not think that the spiritualistic education will form useless meditators and dreamers; on the contrary, throughout the whole education, the necessity to become a use-

ful worker for his neighbor and his country will be impressed upon the child. It will be the rule that every child receiving a spiritualistic education will have to be also technically trained so as to have the means in future to support his family and himself .

The erroneous conception of the existence of but one life on earth will not prevent the child from studying the religion of love; it will see that the basis of this religion—the plurality of lives—demands a continuous evolution of the soul and if there is but one life this evolution becomes even more necessary.

Thus the aim of the spiritualistic education, based on love for one's neighbor and for everything living, finds its full expression in the religion of love, which consists in the desire to help the child or the adult to live consciously, knowing fully the sense and aim of life, that is, its cause and effect. By applying this religion to their lives, men will understand more deeply the religions which they profess. These will then cease to be but a form and a letter and will become spirit. Those who practise them will understand their object. The spiritualistic edu-

cation will prepare for life not only the bodies, but—which is far more important—it will put the soul on the way to truth, it will teach how to find the complete balance between the two sides of the human nature and thus man will live in the true sense of this word, for his complete being will take part in his life.

The spiritualistic education combined with the religion of love will transform the human being; kill his remaining animal instincts, that is, material atavism; hatred between races and nations will cease to exist; also superstition, which even to-day is the result of fear—the soul's lack of confidence in its own strength and that of its protectors. This attracts the Malevolent Powers, and veils the lucidity of the soul.

The mist, which actually separates man to-day from the Supreme Spirit—God—and which is a result of man's ignorance of his origin and of what the Supreme Power is, will dissipate and the rays of this Power, gaining a free access to the soul, will enlighten it; an alliance will be established between man and the Supreme Soul together with the hierarchy of Benevolent

Powers. The religions which to-day are form and letter will become life and spirit.

Owing to the awakening of souls, all the atmosphere which surrounds men in their manifestations will be purified, and the Powers of Evil will find it very difficult to breathe in a spiritual atmosphere impregnated by love.

Brutality and vulgarity, which are so apparent at present, will disappear; such sentiments are only possessed by human beings still ignorant of their own divine nature. All nations will speak the same spiritual language—the language of love.

Men who deny the existence of God and the soul will no longer take part in any government, for governments are called upon to lead nations toward happiness and prosperity.

Marriage will cease to be a formality in which love has no place at all; of course such pacts may continue to exist, but only such marriages in which the soul takes part will be admitted and blessed by the Church when so desired by the interested parties. Children born out of wedlock will be legitimatized; and thousands of children

without homes and parents will no longer be possible. Fathers who refuse to recognize their offspring will lose their civil rights. If there is divorce, the mother will always keep her children except in case of illness, madness, or scandalous moral depravity, for to deprive children of their mother is very wrong.

Scholars who, nowadays, generally separate God or the Supreme Power from the science which they profess or teach, will realize their error. Their clairvoyance will grow with time, and owing to this they will progress and discoveries will advance rapidly. They will no longer separate spirit from matter, as they did before, no longer try to build their theories outside the Supreme Spirit whose influence penetrates the smallest manifestations of nature and its forces.

Thus science will become the most precious ally of the religion of love and vice versa.

Propaganda of hateful and destructive anti-Christ theories (Communism, Bolshevism, Socialism, etc.) will lose its violence, for these theories are built on tyranny and material forces such as money and arms; these theories are a

negation of all spiritual powers. They will be unable to move those whose principal aim is the evolution of the soul and the law of love. The masses who profess the religion of love and apply it to their lives will form a united front against the masses denying the existence of God and the soul; the first will conquer the second, for spirit and love together will vanquish matter and hatred. Woman will take her proper place in society and in human life, and will be courted not only for her physical beauty, but especially for the unfading beauty of her soul; as a consequence, family life will take a new form; every family will be a home center, a source of spirituality, which will influence society and so influence humanity.

Politics and political parties—who attack each other through selfish interests in which the good of the people is void of meaning—will come to an end, for the religion of love demands sacrifice and service for one's fellow being without the least falsehood or hypocrisy.

It is difficult to enumerate all the benefits which the spiritualistic education and the religion of love will bring to the world, but it is

clear that Humanity will reform and find the way to goodness.

The time is ripe for beginning a Christian reform of humanity—the conscious submission to the law of love, without any fear and with a full knowledge of the subject. Everybody is called upon to begin this work which is within the reach of all.

You, who are rich, give your money for the foundation of spiritualistic schools; those who have little money but are rich in spirit must give their spiritual help to teach those whose soul's existence and beauty cannot be revealed to them, owing to the circumstances of their lives. It is the duty of everyone to help suffering humanity; it is the duty of all who wish to be worthy of their divine origin.

The lack of teachers for spiritualistic schools must not frighten us, for among human beings, especially among women, there are many more spiritualists than we think.

The great majority hide their convictions, for the law of love has no civil rights, but if this law was proclaimed as being the foundation of all institutions and all human relationship, the

hidden spiritualists would appear. Moreover, many people are spiritualists in a latent state, that is, they would be spiritualists if spiritualism became an admitted science, for they have all the necessary qualities, but these qualities have no chance to come to life. The principal reason why I think there will be no lack of teachers is that the religion of love, which is a consequence of spirituality, will awaken souls, for these will be moved by and respond to the law of love in spite of themselves. The soul contains within itself a spark of the sacred fire of love, its origin; therefore it will become a conscious ally of the spiritualistic movement.

CHAPTER VI

GOD AND THE LAWS OF THE UNIVERSE

81. THE religion of love wishes all humans to understand how God, the Supreme and Creative Power, considers His creations and us, the human souls. It is God's will that His creations which inhabit the Universe shall be governed by and adapt themselves to His laws. For this reason He has given an instinct to the lower species which prompts them to arrange their lives to the best advantage and to protect themselves. To the superior beings—men—He has given a free will, together with intelligence and reason, which allows them to live, to evolve and to progress. To help them even more He has, through the voice of his agents—the great masters—unveiled the laws of life and the evolution of the soul. Then He has sent Christ, who in His teaching has revealed the principal law

from which depends the happiness of Humanity—the law of love.

God is not like a cruel being who tries only to find reasons for punishing his children and who always keeps them under the fear of his wrath. God is exactly the opposite; He has placed us under conditions favorable to our life; He has given us the chance of choosing the best of the two roads presented to us; the one leading to happiness—the road of love; the other leading to misery—the road of hatred. God wants us to realize clearly for ourselves that, being issued from Him and having a particle of His Spirit, we can gradually develop this particle. This development will make us masters of the forces of nature on the terrestrial plane, it will allow us to approach nearer to God and finally reach Him. He does not wish to stimulate us to goodness through fear of Him and His punishment. He never punishes, neither is He wrathful. No, He wishes that a true comprehension of His love for us, and of our love for Him and everything living, should be the only reason forcing us to become better in order to approach Him, who is love.

These are the sentiments on which the true relation between God and man are based. He does everything for our happiness and gives us all the means to attain it, but when we do not follow His will, in other words, when we do not follow the laws of the Universe and in consequence we fail, we think He punishes us. This is a serious mistake; we create the so-called punishments ourselves, as they are simply the result of the Universal law of cause and effect.

Thus, if we wish our present-day life to be pleasant and our future life to be happy, we must be the allies of God, that is, submit to His will, to His laws. For unbelievers, this can be formulated as follows: every thought or action discordant to Universal Harmony will make us suffer in our present life and will be reflected on our souls in our future spiritual life, which will be consequently troubled. Life is manifested through vibrations which create waves; and it is clear that waves contrary to those of Universal Harmony cause disharmony and suffering, while waves in tune with it are harmonious and give us joy.

Remember that God, from a scientific point

of view, is a Supreme Power and an Absolute Truth, comparable to the force which is in mathematics, based on immutable laws and precise formulas which are absolute truths.

Mathematics is the basis of all sciences, without which progress is impossible in the visible world; it is also mathematics which is the basis of all the sciences of the spiritual plane which is invisible now, but it is transformed by the fourth dimension (or perhaps other dimensions) which are unknown to us. This is the reason why some facts seem to us miraculous or mysterious. Thus the relation between God and our soul and between our soul and God are manifestations which, from a mathematical point of view, are the same as the relation existing between a primary force (God) and a force of secondary importance (the soul).

The three dimensions which we know and use do not exist in the spiritual plane. Perhaps it is better to say that they exist but are infinite, that is, they cannot serve as a measure, for compared with terrestrial matter they meet with void. The measures of the spiritual world are light, color, and sound, and it is according to

their intensity, which is manifested by vibrations, that things are measured. In these calculations of measures time does not exist, for on earth where we count time which passes between the starting point and the arrival, time has a sense for us and is indispensable, but the spiritual world lives outside time, which means that it lives in the present without beginning or end and that time does not exist for it.

The science of the life of the soul and its evolution, the laws of which are given to us by Christ, are the expression in prose and in poetry of the mathematical truths which are contained in these laws; by following them one lives more harmoniously in touch with the laws of the Universal Harmony.

These laws in their expression are like the laws and rules laid down for the protection of material life; for instance, we read on a notice board posted before a bridge, "Pass slowly"; we follow these indications without thinking of the calculations which have preceded the building of this bridge and which have led to the conclusion that it was necessary for carriages to cross this bridge slowly.

Thus these two words are an expression in prose of a law concerning the capacity of this bridge to bear a certain weight under given conditions.

We believe that these two words are true, consequently we submit to their command. Another example: On a pole supporting electric wires we read, "Danger of death"; that is all, but behind this expression is the discovery of a law concerning the danger which a certain voltage presents to human life, and so on.

I wish that my fellow creatures should understand that we are on the eve of the day when the scientific side of the laws of God, which are unveiled to us by Christ, will be revealed. This day will be the day of triumph of Christianism.

In the Gospel there are three expressions of the truths which are interpreted by the same words: (1) The symbolic outward form—the letter; (2) the inner form—the spirit; and (3) the scientific operative form.

The first form is followed by the majority of Christians, the second by the minority, and the third begins to be perceived by a few only.

Every form gives a certain amount of good

results, if the power of love is the reason which prompts the human being to follow this teaching and if he use as means the powers of faith and the will.

An objection may arise, that the religion of love reduces God to an automatic force, imprisoned by its own laws. This objection is not valid, for every Supreme or other Power works according to laws which it has created and which enable it to operate. To act against these laws means to fail, to suffer or to perish.

Wisdom is knowing how to adapt ourselves to these laws and how to apply them for the greatest good of our neighbor and of ourselves.

The sun is an immense force. We have learned to adapt ourselves to its laws which are useful to us, but if we tried to do the contrary, the result would be disastrous. If you try to look at the sun it will blind you and you will lose your sight. If you try to brave God by going against His laws, you will lose the sight of your soul and you will be blind in the future life; it is not God who will have done it but you yourself.

The Word or the manifestation of the

Supreme Power is triple. It appears as the result of Will manifesting itself in thought in its own likeness; again as a form filled with vital power which is the spirit of this thought. This is what they call the Holy Trinity, that is, God the Father—the will; God the Son—the form of God; the Spirit—the vital power; these united in the Supreme Power are indivisible and operate simultaneously.

The human being which is created after the image and likeness of God, also possesses the Word, but his soul is weak and his faculties are in a rudimental state of development, his trinity or triple essence is divided, and its operation is not simultaneous, so that more or less time is necessary for its manifestation. Besides this the vital power is lacking in human creations, that is, the vital power by which the matter was animated is there because the Supreme Power is the creator of the vitalized crude matter which man uses for his creations, but the human being adds to this power a little of his own substance in direct proportion to the will he has employed for his creation.

All manifestations of the Divine Word are

life, for they are charged with the spirit which is the vital power, while the manifestations of the word of the human being are only images or copies which might become life.

It is in this that the difference between the Supreme Power, God, and the spirit of our soul, consists, the power force which issues from it being in an embryonic state.

82. The religion of love—which is the expression of the harmony which must reign on the one hand between human beings and the Supreme Power, God, and on the other hand between the human beings and all that is living or which seems lifeless—wants every one to realize fully what this harmony is.

Harmony consists in the material or spiritual relations of the parts with regard to the center and between themselves; it is like rays starting from the center and reflecting back to it; it is like sounds which echo in response to the center call. Harmony is the result of a particular or special concordance of forces between themselves and with the center, that is, every force, in the conditions and circumstances of the

moment, manifests itself by a definite thought or section which does not prevent the neighboring force to manifest itself in its turn, according to its nature or its peculiar qualities and so forth. At the same time all these forces are subordinate to the laws, demands, or necessities of the central force, that is, they are not contrary to their source (to the reason of their birth). This definition of harmony applies to all cases where material or spiritual harmony is in question. The definition of the harmony of the Universe or Universal Harmony is the same, having as its center the Supreme Power, God.

The definition given of harmony—that it is a perfect accordance between the parts, or a perfect accordance between the parts of the whole, which is the harmony of the Universe—is not correct, for harmony must always be considered, not only with regard to the relations of the parts between themselves, but also, which is most important, with regard to the relation of these parts with the center.

This center, this central force, this source,

this reason, this ideal, etc., is always existing, let us say living, in every material or spiritual harmony. We must never forget this.

If we consider the infinitely small: an atom, and, in comparison, the infinitely great: the sun—we believe that the law of harmony is the same in both cases; it is the center which holds the parts in harmony.

All the distance between the infinitely small and the infinitely great is full of similar mysteries which escape us, having their center in the material as well as in the spiritual sense.

The Supreme Power, the center of the Universe, is connected with these centers both in the material and in the spiritual sense. These centers also form a harmony of centers; thus, beginning of the atom and passing through everything living in the Universe—from the smallest being to the largest—we succeed in understanding the harmony which reigns over the Universe and which is in direct connection with the Supreme Power. If the harmony is broken in little things or in big ones it causes a repercussion which is manifested by troubles of a material or a spiritual order, for one is the reflection

of the other. You understand now why the religion of love is the expression of spiritual harmony; it is because it gives to human souls the means of establishing harmonious relations between themselves on earth and the souls of the other worlds, and also with the center, the Supreme Power, God.

The Universe is built on strictly conservative laws and principles; it is the principle of centralization of powers and of centers of powers, beginning by the Supreme Power, passing through all the solar systems and gradually descending to the atom. It is always unities which direct and keep the parts in order and in subordination; for the souls it is the same. The central powers are not tyrannical, for they give full liberty to the parts which, according to their nature, are governed either by automatic laws or by their instincts or by their free will in the limits which can be beneficial to them, but if they overstep the limits necessary to the Universal Harmony they become responsible for all the breaches of law which they commit, and as a consequence are affected by the results of these acts, because there is a repercussion

from the center of everything contrary to harmony.

83. The religion of love desires that the soul of every man who practises it should feel the strength of the goodness with which he is filled: he must be absolutely conscious of this force, for it will then be felt by others, it will paralyze evil and thus protect him against the influence of Malevolent Powers. We must not think that such a sentiment is contrary to modesty or humility. This sentiment must be like that of a skilled sailor who is not afraid to brave the sea with all its perils. For the same reasons, a man who feels himself strong in goodness must not be afraid of life which is full of difficulties and suffering; he will know how to face them with the true spirit, never losing courage; sure of his victory, he will be an example to his neighbor, because his strength is the result of a clear understanding of his alliance with the Benevolent Powers of the spiritual plane. He will always be able to reëstablish the broken harmony.

Christ said, "Blessed are the peacemakers: for they shall be called the children of God"

(Matthew 5; 9). To be a peacemaker means to work at the reëstablishment of the harmony which has been troubled or broken by thoughts or deeds, to turn hatred into love, to lead the unbelievers to the truth, to change negation into affirmation, to change the opposed currents into favorable ones; in short, to transform negative forces into positive ones. Those who work for this help God to establish the reign of harmony in everything.

84. The religion of love believes in the law of cause and effect, which is at the basis of the existence of the Universe, of the life of everything living in it, and, consequently, of the life of the human soul. The cause is the past; the effect is the future; thus the future is a consequence of the past; the past is the guarantee of the future. It is the past which makes the soul immortal, but as limited time does not exist, it follows that the soul is immortal. Does the present exist? From the point of view of limited time, it exists for one moment and is at once transformed into the past; from the point of view of universal time, the present is the past and the future, for without the one the

other cannot exist. Every human being must try to examine thoroughly the law of cause and effect which directs his spiritual and material life, that is, the life of his soul. He must by thinking over his material life (which gives daily proofs of the existence of this law) understand that the law of cause and effect will play a most important part in his life. Then he will realize his responsibility toward his own soul and toward that of his neighbor; he will learn that he cannot with impunity break or oppose the law of Universal Harmony or the law of love.

You know that the soul lives outside time, that the past and the future form the present; therefore, when the soul leaves this earth and finds itself on the spiritual plane, it will see the stage of life it has just ended and also all its former lives; the soul will then be able to judge how and to whom it has done harm, that is, of what thoughts and acts against the law of love it has been guilty, in what way it has altered the course of its own life and that of its neighbor. This understanding will come to the soul not as something past but as the

present, that is, as if the thoughts and acts were still continuous. The soul will visualize all its past lives, they will pass before its eyes like a film, and the result will be that the soul will understand the faults it has committed and how they can be repaired. Thus, it will clearly realize the necessity of returning to earth. When a soul passes a stage of its life on earth and does not follow the law of love, the consequence is that it must return to earth again; this return is the effect of its former life, which is the cause. All the evolution of the soul is composed of causes and effect. When the soul is in an inferior state of evolution, the effect of these causes is almost automatic; it is only when the soul has reached a certain degree of evolution which allows it to distinguish good from evil (that is, to distinguish the thoughts and acts in accordance with the law of love from those which are opposed to it), that the soul is able to submit consciously to the law of cause and effect; from this follows the soul's conscious reincarnation and return on earth. You will wonder perhaps why the committed errors, the harm the soul has done to its neigh-

bor or to itself cannot be eliminated on the spiritual plane. By doing evil, however, the soul has broken the harmony of the terrestrial plane, it has troubled certain conditions which, if they had not been troubled, would have allowed the soul to obtain results which it has not attained. (Suppose you have stolen a French book from a friend; later on you meet him in China; you remember the committed fault and, desiring to rectify it, you give him a Chinese book; do you believe that you have repaired the committed sin? Certainly not.)

The stages of the life of the soul are like the steps of a ladder; one step supports us till another is mounted; the soul must often remain for a long time on one step before it has gathered strength enough to mount to the next one.

This law of cause and effect, which demands that the soul shall pass many stages of life on earth, is a logical, natural, and consistent truth; for it is only in matter—the body being exposed to all the material temptations—that the soul can understand the aim of its life; that it can overcome matter and its temptations,

and by so doing purify itself and begin then a new stage of purely spiritual life and be able to help in its turn its sister souls to pass successfully through the same school.

85. The religion of love believes that thought is a great force; that is why when talking of the principles to be followed it always speaks of thoughts as well as actions. An evil thought, which is not transformed into action, is sometimes more dangerous than the action itself, for an action is generally aimed against a material being in life, while the thought is aimed at the soul, poisons it and causes it to act wrongly. That is why it is necessary to discipline thought; evil or foul thoughts sent into space are not lost. No; they reach and hurt weaker souls, even if not especially destined to reach anybody. What I have just said is the truth. You believe in the power of prayer. Of what does it consist? Its power lies in the fact that your thought, expressed by words, reaches God or those of the Superior Powers to whom you address it. Well, the same happens with every thought which you send out, the good or the evil it can do is in direct relation to its

intensity. Love for your neighbor can and must manifest itself through thought; it is necessary that this thought should be clear and, if possible, short; that it should express in a few words all the power of good which you desire to transmit, then it will consciously bear fruit; that is, be felt by those to whom you send it; or if you send such thoughts abroad generally, they will act as good influences in space. Do not disdain this power possessed by everyone; it is a sure and true weapon. When you meet relations, friends, and others, give them kind and loving thoughts; by this means they will be helped and comforted, given greater courage and strength to live, in which perhaps they were lacking. Thus you will achieve the ideal of the religion of love: to give something of your soul in help to all.

86. The religion of love considers the human soul as an entity which is a source of forces (conscious and unconscious rays constantly emanating from it). These forces manifest themselves by thoughts which take the visible form of action; that is, thoughts which are ripe for their materialization; or, on the contrary,

remain invisible, that is, remain in the conscience, because our soul does not wish them to be transformed into actions for some definite reasons of its own.

The forces of the first category cease to be a force as soon as they become matter or action. The immaterialized forces of the second category continue their work and influence the atmosphere which surrounds the soul producing them. According to their intensity these forces can affect other souls. The unconscious forces are those which, lacking in intensity, are lost without giving any result; these forces are harmless.

The soul, like every other material thing in the Universe, transforms itself or progresses, but with a fundamental difference. Matter has only vital power and progresses automatically according to the laws of nature, while the soul possesses vital power together with free will and this free will can stop its progress, make it regress or enable it to evolve. The soul lives obeying its impulses which may lead it against the laws of its life and evolution, hinder its progress; or, on the contrary, the soul may sub-

mit to these laws—it is then on the way to progress.

Let us see what happens on earth where men, using their free will, try to arrange their material life. Every nation has created laws which all must obey or be tried and punished.

It is, however, only actions that are judged; impulses and thoughts which are not manifested by actions against the law, remain without judgment and punishment. Even as men have been obliged to create laws to regulate the life and action of the material side of humanity, so, it would be childish to believe that there is no law which does the same for the spiritual part of man—his soul.

These laws exist, we know them and shall know the consequences of disobedience to them.

These laws differ from those established by men. While a man who is in his soul a murderer, a thief, a liar, etc., escapes all man-made punishments so long as he does not commit the act, the laws from which depend the evolution of the soul judge and punish him.

Thus, human laws judge the acts, that is, the

effect; the laws—let us call them divine—judge the thoughts, that is, the cause.

This is what we must never forget. It is from this point of view that the religion of love considers the thoughts and acts which religion calls sins; that is, thoughts and acts injurious to the soul of our neighbor or to our own, thoughts and acts opposed to the law of love and the evolution of the soul. The sins which religion considers as being committed against God, Christ, or the Holy Spirit, are those, from the point of view of the religion of love, which injure the soul; for each thought which hinders the evolution of the soul constitutes a sin against God, our soul being an indissoluble particle of His soul. By hurting ourselves we therefore hurt God.

87. The religion of love believes that equality between all human beings on earth is impossible because of the very different degree of evolution of their souls. This fact is a striking proof that the souls coming on earth—although they come from the same source—are different; that is, that the number of stages which they

have passed on earth is not the same. Some have been on earth many times and have evolved by experience; others have either not been able to or have not wished to progress. This proves that equality is a Utopia which cannot be realized. When this degree of evolution is such that the law of love is understood and practised, then will fraternity exist and equality be established. Then will souls have no further reason to return to earth. This means that equality will be possible only on one of the following planes on which the soul will pass after the earth stage.

Spiritual atavism (that is, certain traits of character which persist in the same families or in the same nations) is explicable and comprehensible. Reincarnating souls choose surroundings in which they have already lived or where they must reassume left-off responsibilities. It is only when the soul has finished with these responsibilities toward others and if it still wishes to serve humanity, that it reincarnates in a new environment, where it can give the light of its knowledge for the benefit of its neighbor still living in darkness.

When we wish to find the just solution of human life, we must reason from the right point of view, that is, envisage it from the point of view of the continuing life of the soul, the spirit, and then pass on to the organic life which is the visible manifestation to our senses of the life of the soul on earth. If one takes organic life as a basis, one is bound to arrive at false conceptions. When we are seeking the source of a river, we do not go down-stream for we cannot find it there, but we go up-stream and find the source. Do the same in questions regarding the life of the human being, if you wish to find its origin, its sense, and its aim.

88. The religion of love explains, in the limits of possibility, the unity of spirit and matter in all the Universe; the law of cause and effect (the origin of life and its cycle); the evolution of the soul and the laws to which it is subject (the origin of the law of love); the origin of evil. This religion proves, as a consequence, that it is our duty to try and understand what the Supreme Truth is and what are the means of serving it. For to serve the Supreme Truth is *to be in harmony with the Su-*

preme Soul of the Universe and to be in harmony means to help the work of the Benevolent Powers, whose aim is to make human souls happy by paralyzing evil.

The existence of the Universe is based on three principles: the single will, the single spirit, the single matter. The single will creates; the single spirit vitalizes the creations; the single matter takes the many forms in which the creations incarnate. Life is the existence of the Universe; evolution is the reason of life; tendency to perfection is the reason of evolution. The aim of life is to attain perfection, the means is the law of love. Material life is the fight with circumstances and conditions; it is god when a life lives within the limits of self-sufficiency, but bad when it transgresses these limits and encroaches on another's life, that is, lives at its expense. That is a transgression of the laws of Universal Harmony.

As long as these laws were unknown to men, evil did not go beyond the terrestrial plane, and therefore did not touch the soul (the spiritual side of the human being), but since these laws have been known to men, evil has begun to

reach the soul, because to material evil, spiritual evil was added; that is, thought and action against the Supreme Power, against the spirit of beings and things, which is contrary to the harmony of the Universe. Thus free will is a two-edged tool. It is useful when its manifestations are in accordance with the laws and it is injurious when it acts against these laws.

Evil begins in the manifestations of free will which has given way to temptations, to the desire of possession of that which is forbidden. Every creation has its aim in a thought; that is, it is the spiritual or material manifestation of this thought. The moment a thought takes birth, it is aided by the will to find clear expression—its spiritual form; knowledge comes to the aid of the spiritual form to reproduce materially. The materialized form represents a material creation which is charged with the thoughts of its creator; these thoughts are the aim for which the work, the object, the thing, etc., have been created.

Every thought is always force, form, or spirit, or diverse combinations of these three elements. The force thoughts are those which aim at a

determined effect to be produced for a certain purpose; this purpose may serve the one to whom the thought is directed or to him who gave it birth. Thought forms can be materialized or remain nebulous, according to the degree of intensity supplied by the power of will. Thought forms of the spirit are those connected with abstract questions, or aims which do not necessitate an immediate effect; it is these thoughts which enable us to enter into contact with the spiritual plane and with the souls which dwell there. We must not imagine that thoughts remain imprisoned in the human brain. There are thoughts which are born in the soul and pass through the brain; there are others on the contrary which come from outside, pass through the brain and then reach the soul; but both kinds of thoughts, once they are born and put forth, pass into space where—as force forms—they exercise an influence on the souls predisposed to receive them. It is in this way that good and evil are spread among beings.

In the soul which has left the body the three capacities of thought take on a very important

part, significance, and extension, for, firstly, the reality of this soul's life is manifested by thoughts, and, secondly, after the soul has adapted itself to the new conditions of life, it becomes fully conscious of the capacities of thoughts. It keeps them under control (absolute), especially as thought replaces for this soul all forms of communication to which it was subject when possessing a vehicle, a body. It is these thoughts which, in the form of force rays, enable the soul to influence and help us. It is by means of these that the Benevolent Powers enter into contact with us.

The evolution and the progress of the soul is a science which we must succeed in knowing and understanding. Science is the knowledge of the laws by which we arrive at right conclusions, and through which, without failure, we can adapt these laws to a determined aim in view. Mathematics is the fundamental science. With its aid all the laws can and must be expressed in numbers which by formulas give a form to abstract truths.

Starting from mathematics all sciences proceed from a universal principle of cause and

effect. This principle is the reason of the existence of everything which happens, of everything which exists, of everything which will happen in the future. This principle is the supreme law of the Universe in all its infinity, and this is the reason why the Universe and all which constitutes it will never end.

Whence came the first cause? Who produced it? We do not know, and there is no hope of finding out; but we must always remember this law, for it will help us to understand the truths which we would not be able to grasp otherwise. We must remember that being a cause ourselves every minute of our life creates a cause and that *it is mostly from us that depends the effect which we desire to obtain.*

89. *The single spirit and matter.* The Universe as well as all the worlds and planes which form it, with all that is visible and palpable, or invisible and impalpable, with all which inhabits it, is composed of one and the same matter vitalized by one and the same spirit. The cause of this is that there is only a single spirit and a single matter.

This single matter, by reason of the variety

of the combinations which the atoms build, appears under innumerable forms and variations which are only partly known to us.

The law of the unity of matter and of spirit explains to us the fact of the unity of influences and of their repercussion affecting either a part by the whole or the whole by a part; these repercussions may be infinitely small or infinitely large, but nothing is lost in the Universe; we may say that everything is registered and has its importance.

The fact that there is a single spirit and a single matter explains to us the proximity of all the planes and their close connection and intercommunication; for it is the same spirit and the same matter which fill them. Only matter is subject to different conditions, and takes the form of life which is congenial to the plane or world in which it is or lives, while spirit, being the same in its substance, differs only in the force which it is able to manifest under these different conditions.

Matter is the force which is life; thus we must not put barriers between the matter of our terrestrial plane and of that which lives

afterward, the second being the effect of the first.

We do not know yet where matter begins and where it ends, but we know that it comes from a Supreme Power. It is from this power that it receives the vital power which is the spirit; this transforms itself into the soul, which tends to join its original source. Outside matter there is no power and no life, for if it does not manifest itself it is neither power nor life. Our earth and the space surrounding it is full of forces in a latent state; but to enable them to manifest as forces it is necessary to capture them, that is, to enable them to act on matter and through it. (These forces are electricity, fire, air, steam, etc.)

When we use the words "material" and "spiritual," we must remember that the word "material," in our comprehension, means the matter of the terrestrial plane which is partly known to us, and the word "spiritual" means matter, too, but belonging to the next plane.

This denomination will help us to understand that when we speak of the spiritual plane we mean something quite concrete, not something

abstract; and this will make clear to us the continuity of matter on all the planes under different but always existing forms. This truth will help those who can only understand the life of the coarse terrestrial matter, to understand, too, that when the soul leaves the body it is not destitute of all matter.

The fact that we must leave the body and pass from physical matter to transcendent matter does not imply that this matter is different, but proves only the principle of life; that is, the indispensable tendency of our spirit to pass from inferior matter to a superior one. (I use the word "transcendent" to indicate a matter which is on our plane invisible and impalpable for us.) Similarly to the passage of our soul from one form of matter into another, or from one plane to another, the passage of the soul from matter to matter and from plane to plane will continue in our ascension toward perfection. It is always the same matter which will serve as a vehicle for our soul, but this matter will become purer and more ethereal.

We will be convinced of this truth by our own experience and will see that the unity of

matter in the Universe is a real and indisputable fact. Then arises another question, the comprehension of which will also help us to understand the conditions to which the soul must answer, in order to be able to cover itself with adequate matter, and to be able to remain in this matter.

It is the following question: What relations exist between the state in which the soul is and the matter in which it lives, or with which it would like to clothe itself? I will examine now the second question:

On earth we dress ourselves in different garments according to our taste. These clothes are made to measure, in order that we may feel at home in them, otherwise we alter and fit them till they give us no further trouble. In this case it is our bodies that are measured by tailors, engaged for this work.

The soul, after it has left the body, finds itself without clothes; that is, without a vehicle; it is the soul itself that, feeling the inconvenience of this situation, will be obliged to find the necessary matter and to clothe itself.

Let us see how the soul will proceed to find

this matter, which will allow it to attain the necessary stability, so that it shall feel fixed and comfortable, and not float aimlessly in space. The ethic atmosphere which reigns in each plane and in the spiritual plane can be compared to the atmosphere of propriety, habits, and customs which exist in the different classes of modern society. Each individual who desires to belong to one or other of its classes must conform to the demands of that class, otherwise he cannot be associated with it.

The soul which enters, let us say, the spiritual plane must adapt itself to the conception of that plane. It will have to work hard to do this, because none of the lies and hypocrisies customary on earth is admissible on the plane to which the soul aspires. Besides this, the soul must also be clothed in a vehicle fitted to that plane, in order to remain there.

Thus we see two principal conditions to which the soul will have to submit; to ethic or spiritual conditions, and to conditions of a material kind; and we must remember that these conditions are closely connected and depend on one another. They are not like the

conditions on earth where a worthless person clad in evening clothes is received in the best society. It is quite the opposite in the spiritual world, for the soul is visible and can be read by all other souls. This shows us that the spirit must be congenial to the matter, and vice versa. You can understand the difficulties to be met with by a soul who was accustomed to live in hypocrisy and falsehood on earth. But that is not all; there is the law of love to be considered. This law reigns supreme on the spiritual plane, and a soul which has not practised it on earth will have no chance at all to enter the spiritual world. The conclusion may be easily drawn; a soul that has not been prepared on earth for the spiritual plane will not be able to find the sort of matter necessary to form a vehicle, and will therefore find itself in a deplorable state, for after having tried in vain to fix itself, and to find the stability which is necessary to prevent it from floating hopelessly in space, it will be obliged to attach itself again to earth which it has left, and which is useless to it now; but it will have no choice.

Now you can see yet another truth in the

fact: that the material side of your future life plays also an important rôle in the future happiness of your soul, and that consequently it is necessary for your soul to follow the law of love on earth, otherwise the spirit of your soul will not acquire the strength necessary to enable it to build a material vehicle, without which you cannot detach yourself from earth.

You understand now that all the truths concerning your future life, which you learn little by little, must force you in your own interest to follow the religion of love, which is a logical and true sequel of the teaching of our Saviour, Christ; it must become clearer and clearer to you that He is your Saviour, for He has given you the laws of the life of your soul. This allows you to take the measures which will enable your soul to find the matter necessary to form a vehicle, without which the continuation of the life of your soul is impossible, and it will be plunged into a state of numbness similar to semi-consciousness. That is the reason why the great majority of souls which have left the earth remain in darkness; that is, they are not ready to acquire the matter necessary to the

continuation of a conscious life, and cannot adapt themselves to the spiritual plane. They are asked to reincarnate again into the terrestrial matter to which they are attached and which they miss. It is comprehensible that souls of this category are ready victims for the influence of the Malevolent Powers, which lie in wait for them on the terrestrial plane to which these souls are obliged to return. These Powers try to subject such souls to their influence, the latter having little means of defense. You see that to live carelessly without taking an interest in one's soul, without trying to pierce the mystery of the future life, may have as a consequence most painful surprise. To think that God will take care of your soul, when you do not take care of it yourself, is a dangerous fallacy and ephemeral faith, for by the possession of free will at your disposition, your eyes are opened; nor need you feel that the guardianship of your soul is held in trust by the clergy. I have often repeated that nobody can save or damn your soul, except yourself.

The Christian religion, as it is understood today, is in the cradle of truth; it is afraid to look

at, and see the truths which are plain to those who open their souls to the influence of God, of Christ, and of the Benevolent Powers of the Universe. Of course some will say that the truths which I try to explain are the devil's suggestion, that nothing similar exists; but believe me, the simple and logical truths which I put before you are realities which will become apparent to you when your soul leaves your body. It will be too late then, for you have been prepared for something fantastic which does not exist, and for which you will seek in vain. I have succeeded in discovering these truths because my nature cannot stand darkness or conceptions which contradict logic and common sense. With all the strength of my soul I have prayed the Superior Powers to give me lucidity to see and understand, but at the same time, I have impregnated myself with the teaching of Christ so as not to deviate from truth and light. Follow my example and you will discover new truths, for one truth opens the way to another (the next one).

The single cycle of the life of your soul becomes comprehensible to you now. You can fol-

low it from its beginning—the Supreme Spirit; then you pass through all those stages of its evolution, parallel to matter, in which it finds the strength and the life of the spirit. This life has place on the spiritual plane and on earth, and you can visualize the moment when the earth will cease to be necessary to the evolution of your soul. This moment is the great epoch of the life of your soul; it is the Rubicon between the soul's life in the terrestrial matter and a new life in a matter of much lesser density, which will allow your soul to unite itself with the pure powers of love and knowledge; from this moment your soul will consciously take a part in the work of these powers to maintain the harmony. The arrival of this moment in a soul's life may be near or far; you alone can make it nearer or farther, and it is the religion of love which gives you the means to quicken its coming if you want to. You understand that it is the sacred duty of every one who has the joy of clear and right comprehension, to do everything in his power to enable his neighbor to profit by this acquired knowledge, so that he in his turn may aid others. This is the Union of Souls which

I have founded, and which is a union of mutual spiritual help.

Here the question arises: What is spirit?

Spirit when it is in a latent state has neither life nor strength, that is, when the spirit is in a state of non-creation; but this state does not exist, for the spirit, like thought, is always creating, and it gives life and strength to its creation; it is in this way that the spirit manifests itself. We cannot remain a second without thinking, and our thought creates all the time passing, indefinite images. It is only when we have a determined aim that thought becomes form and life; in the present state of our soul, it is still incomplete, as we have not the power to impart a vital form to our creations; we have no surplus of this power that we could transmit.

The Supreme Power, God, manifests itself all the time by His creations fecundated by His spirit; everything which composes the worlds and the planes is therefore the result of the manifestations of this Power, which is the Supreme Spirit.

Thus becomes clear the origin of the spirit of

our soul, as well as its proximity to the Supreme Spirit and the tie which exists between them. The single matter of which I speak is called "ether." Ether is to the Universe what air and water are to the earth; it is the basis of all matter and as such is in all worlds and all planes; it is also the conductor and transmitter of forces, influences, fluids, and rays; the use of it is partly known to the souls on the spiritual plane of which ether is the essential part.

To give a graphic image of the work of the influences and of their mutual contact, I shall take as an example two cobwebs which are joined together so as to form an oval globe. Multiply the surfaces of this globe on the outside and the inside, and join every point of them to the center of this globe. You will then understand the relation between all the points of the Universe with the center, which is the Supreme Power, holding everything in equilibrium and influencing by its strength the smallest particle of the Universe.

You must not take my graphic comparison to the letter, but it is almost exact; I only use it to give an idea of the influences and of their re-

percussion on all parts of the Universe. The existing system makes it possible for us to be directly influenced by the Supreme Power of goodness, God; to enable this Almighty Spirit to fecundate us, we must open our soul in free access to its rays. The practice of the law of love expands the soul; non-practice does the contrary, and prevents the soul being influenced by the rays of goodness and love.

We must thoroughly grasp the fact that by living out of contact with the Almighty Spirit, and the pure powers of the spiritual plane (that is, by evading the law of love and not submitting to it; by thinking that we can live entirely on our own strength), we fall fatally under the influence of the Malignant Powers, for although we deny and evade the truth we seek some support for our soul; it is then that evil and its powers overwhelm us.

To be able to live and exist, our bodies need wholesome food, pure air, etc. Our souls, too, need wholesome nourishment in order to evolve and progress, to live. This nourishment can only come from the Almighty Spirit by the medium of the Benevolent Powers. Now, when you

realize what the Universe is, you see that it is quite possible for you to be in permanent contact with these Powers and the Supreme Power. The religion of love enables you to do it. Our earth is one of the numerous refuges which shelter the creations of the Supreme Soul. It would be childish to believe that among the millions of visible and invisible worlds our little earth alone is inhabited. Such a conception is in itself a denial of the greatness of the Universe, and a complete ignorance of the essence of its constitution.

On the contrary, our souls (with regard to other beings inhabiting the Universe) cannot be placed higher than on the third part of the scale of their evolution, for as long as human beings do not wish, or are unable, to realize the existence of their souls and the necessity of using them as well as the other half of their beings (their bodies), they will not be on the road toward perfection. It is evident that other worlds exist, where the souls are in a state of lesser or greater evolution. The law of evolution teaches us that from the infinitely small to the infinitely great all the degrees of evolution are

present in the Universe. Thus we can understand easily that the same state of things exists for souls. That is logical, for spirit and matter evolve in a parallel manner.

90. Life and the law of Love. The Universe is life, and God, the Supreme Soul, the Ever-Constant Creator, is life. This Supreme Soul wants each of its creations to find a suitable matter, so that the energy accumulated in the creative emanation of each creation, shall become a life able to manifest itself in its first stages in matter.

But as the creative power of the soul never ends, it is evident that the matter had to become creative too, so that the new creations of the Supreme Spirit should be able to find material clothing. The result of this necessity was that the first forms had the capacity of reproducing themselves, for in the emanation coming from the Supreme Spirit the necessity of reproduction is innate. Later on these forms divided, which gave birth to sexes; these forms of different sexes united automatically, owing to the law of attraction, and produced their likes. Later on the particle of the Supreme Spirit, which each

incarnated emanation contained, and which was absorbed by the matter in which this particle took life, passing every time from one form to a more perfect one, was able to develop and to manifest itself by becoming the soul of matter. This soul in its turn began its evolution; and the double result of the evolution of matter and the evolution of spirit, that is, of the two halves of the animal being, was the appearance of man—the most perfect material being on earth. Then, owing to the paralled development of the soul and the body, the brute-like mating—caused by mutual attraction—was transformed into love, which became a manifestation of the free will acquired by man; that is to say, brutal rape came to an end and mating became the result of a nobler, deeper sentiment coming from the soul.

Thus was love born. This love, which at the beginning existed only between the two beings who wished to be united, was transferred to their children too, then to other relations, and finally to their neighbor. From this moment on the law of love was revealed to men as the law which enabled their souls to find God in them-

selves, and thus to approach their source, which is Love; and being Love, it always wanted, wants now, and ever shall want, everything emanating from Him to be transformed into life and love. Thus began life from which love was born, for without love life must cease. It is love that gives immortality to the soul, and it is Christ, who by revealing the law of love to mankind, became its Saviour.

When you wonder why life with all its suffering exists, think of what I have just said to you. Understand that God is life, and if I may dare to say so, life is stronger than He. He creates, but He creates too, in his love for us and everything living, the best conditions which allow His creations to become conscious of their origin, their dual nature, and the possibilities within them.

Therefore, do not complain against Him who gives you the means of supreme happiness in becoming His helpers, and (by rising higher and higher to attain union in Him) preserving at the same time your individuality for eternity.

Now the origin of your soul and body is clear to you, as well as the origin of the spirit of

your soul. This contains the vital energy and can never disappear; it manifests itself in you through your free will, making you feel that you are not only a body but a soul also.

The vital energy contained in your spirit will enable you to live consciously throughout centuries, and as this energy is the manifestation of the spirit of your soul, you understand that this free development is necessary. If, on the contrary, you allow your body and matter to master your spirit, you stop its ascension toward the Sublime Spirit, its Source.

The reason for the numerous incarnations becomes clear, too, for the spirit when passing through stages of life learns the law of love, begins to practise it and finally learns the meaning and aim of life. That is, life with its numerous incarnations is the school through which the spirit must pass in order to understand the Universal law of love and to practise it in full knowledge of its cause, this cause being life.

Every action or every thought against the law of love is an evil or a negative force, for life cannot continue without love; thus evil is contrary to the idea of life, and must be fought

against; whoever follows the religion of love fights evil, that is, works for life. You understand now why the contact with the Supreme Spirit must be maintained; those who do not seek it, or cut the contact, insulate themselves from the current of life, which emanates from this spirit, and they will not be able to find it in the future life. As a consequence light will fail them, and they will remain in darkness, that is, they will not know where to seek support, and will fall an easy prey to evil.

Returning to the ultimate aim of the religion of love, which is to awaken souls and show them how to live, you see that this aim is the logical sequence of the constitution of the Universe and of the laws which govern it

The religion is no way based on ephemeral principles, but, on the contrary, having as a foundation the teaching of Christ, it proves clearly and logically the truth which is hidden in this teaching, and which is in accordance with the aim of this religion.

91. *The Supreme Truth.* This part of the chapter is written for the elect, that is, for those who having understood—in the measure possi-

ble to human reason—God and His laws, the Universe and its laws, and their own souls, have decided to give themselves to the service of goodness and love, that is, to the service of Humanity, which is equivalent to the service of God.

Those who take this way—voluntarily or involuntarily—enter into contact with the pure forces of the Universe. This contact may be direct or indirect, but the result will be the same, they will render services to the Benevolent Powers who will in their turn help them, for the law of love will unite them. Can we understand with our limited conceptions—veiled by a false understanding of what truth is, veiled by conventions and appearances—the significance of the Supreme Truth and the means we must use to serve it?

I answer: No, we cannot.

Where ought we to seek the indications and suggestions which will show us the principal direction, the way we must take to serve this Supreme Truth?

It is in the words of Christ, who tells us to love our neighbor as ourselves, who tells us to

love our enemies and who discloses the great mystery that the Kingdom of God is within us. These words show that we must seek the means in our inner self, that is, in our soul, in our spiritual "I" which is of divine origin. We will be able to serve the Supreme Truth on the condition that we consider our own life and that of others from the point of view of the interests of the soul, on the condition that in our own actions and those of our neighbor we shall be able to discriminate between the actions coming from the soul and those coming from the body.

To serve the Supreme Truth we must rise spiritually above the petty daily interests, above the purely material relations which tie us to our neighbor, and we must learn to distinguish in the material chaos the voices of souls, their impulses and their inspirations, and, if they are not apparent, to arouse them, for they alone are important, they alone can be shown how to serve the Supreme Truth.

We often think that those among us who are blessed enough to be in contact with the pure souls of the spiritual plane are losing their time; as if these souls had nothing to say to us, as if

they told us only trifling things. This is a serious mistake, for these souls try to enlighten us, and make us understand what the Supreme Truth is, how to serve it, how to fight evil. The real truth is that evil does not sleep; all the conscious souls of the spiritual plane are called upon to fight against it.

These pure souls seek amid humanity for those who will help them. This is the aim of the direct contact and communications which we maintain with them. Is this not more important than trying to learn which of the planets are inhabited, the kind of beings who live there, and so on? These questions can satisfy our curiosity, but from the point of view of satisfaction to the soul still living in darkness, they have no importance whatever Those who consent to work for the great cause of the victory of goodness over evil are forced to change their conceptions of what is good and what is evil; and so experience moments of trial, for not seeing clearly the aim toward which the pure souls guide them, they are obliged to act against the principles which they believed to be true and just; such men often pass through extremely painful

humiliations. The only supporting force is their belief in the victory of goodness and their complete confidence in the pure souls who guide them; otherwise work in common becomes impossible.

We can compare the relations of these souls to ourselves, with those of a mother to her adored children; she must often cause pain to them for their own good; this they do not realize, which is very hurtful to a loving mother. Our protectors thus make us suffer for our own good and for the cause in which they employ us.

We serve as a tie between the terrestrial and the spiritual planes, and at the same time we transmit their forces and influence, which have no other means of manifestation for the simple reason that the powers of the spiritual plane need the matter of our plane to be able to work actively on it.

I want to make it clear that those who serve goodness, who know how to open their hearts to the influences of the Benevolent Powers, who know how to appeal to these Powers through prayer or meditation, the direct contact is not necessary; they are already in such contact and

distinguish clearly the suggestions they receive.

The ultimate aim of the pure souls of the spiritual plane is to bridge the abyss which exists between their plane and our own; this can be done, and given our help these souls will succeed in their work; then they will help us to fight against evil and conquer it, they will put us on the conscious way of service to the Supreme Truth. Being on the terrestrial plane our comprehensions and vision of the law of love may be easily veiled; this is impossible for the pure souls, for those who are designated to work through us are, so to speak, soaked in love; they feel at once the slightest shade contradicting the law of love, and therefore we can trust them fully and blindly.

It is very painful for certain natures to work blindly, and yet it is their unavoidable fate. As a matter of fact, it is impossible for us to see the whole aim, to see the complex interweaving of the numberless influences emanating from all sides, for these influences, these fluids, these rays, are of a kind invisible and incomprehensible to us; moreover, the senses of our soul which could perceive them are not developed in us; while

on the contrary, these senses are developed in the souls of the spiritual plane. Besides, we are short-sighted in this respect, and the effects resulting from different causes escape us; while the souls which direct us see far ahead and can in good time take efficient measures to ward off any menacing evil.

That is why we must believe them, and follow their indications; we must suffer silently remembering at the same time that every step in this work takes us nearer the moment when we shall begin to see and understand.

Devoting ourselves humbly to this immense work, we must realize that the science of fighting evil—for this is a science—will never be quite clear to us; as long as we are on the terrestrial plane we shall never be able to become specialists in this science, as in other terrestrial branches; that is why we must never rely on our own strength in this fight. We are too weak and unskilled, and as soon as we forget the help of our friends of a higher world our strength becomes null.

I must recall again the words of Christ: "The Kingdom of God is within you," which means

we must develop a state of soul which allows God to reign within us, to have His full aid. This is manifested by the Superior Powers and pure souls which work with us.

At the same time we must not believe that we are a deprived of all strength, for the belittling of ourselves would be false modesty, and prevent the Benevolent Powers from manifesting through us. We must be strong in our faith, in our will, in our desire to help and overcome, but we must never be led by negative theories, and never lose sight of God and Christ.

Once we have decided to help the pure souls fight evil, we lose part of our personal liberty, for we enter into a circle of good forces where self-sacrifice is indispensable, where work is done after a determined plan; we form an integral part of this plan and it is evident that our thoughts and our acts must as much as possible coincide with the guiding lines.

At the same time we are at liberty to refuse our help at any moment, if the task seems too difficult to accomplish; only we must give our guides time to exclude us from the circle so that our leaving it should not injure either the

cause or us. I underline this fact to make it clear that by employing us in the service of the cause the Pure Powers never violate our free will; these Powers do not wish us to be unconscious instruments, but want even our will to take part in the work. Here lies the difficult point, for often, when performing the task given us, our inner will protests, not believing at once in the good result of its execution. It is only after a certain time that we begin to see clearly, and then it is that our aid becomes more and more precious, for all the forces of our soul take part in the work and help the cause. I must call the attention of my readers to a fact of the greatest importance; it is that evil and its Powers do not remain with folded arms, but in their turn *form staffs among human beings* with the purpose of, let us say, showing a united front against goodness. Evil acts without scruples; it does not stop at violating the free will; the majority of human beings who are in the service of the Evil Powers and who themselves are evil forces do not realize this fact; they are generally people who refuse to admit their soul's existence, who deny the existence of God,

etc., and when evil has taken them into its circle, it is almost impossible to free them. This is the difference of action between the pure and the impure Powers. The pure souls seek purity of soul among us human beings; according to their conception a pure soul is one that seeks no profit for itself, that is not tempted by riches, that feels no animosity toward mankind, that wishes no evil either to its neighbor or any living thing; but tries to give love and comfort to its fellow souls.

Such a soul works for others, its aim is not to save itself, in helping the cause; the dominant thought is self-sacrifice for the good of all. In other words, a pure soul obeys implicitly the law of love, the will of God.

At the beginning of this work we do not feel the joy of living and working for the supreme cause, for the aim is not clear enough; but as, little by little, the beauty of the result of this work becomes apparent, a sweet joy fills the soul, for the end of human suffering can be foreseen.

We must understand yet another truth: *that the possibility of fighting evil with spiritual*

forces alone—that is, by forces that do not belong to the terrestrial plane—is a vain hope.

We must use against evil the weapons it employs, that is, material forces, the principal of which is money.

Unhappily for humanity as now and always, money is a force that can buy and corrupt, and which few consciences can resist. The Good Powers in omitting to use this force up till now have been mistaken; *these Powers hoped and thought that the human soul had evolved sufficiently to understand the interests of its neighbor and its own; in fact, the contrary exists;* the human being in nine cases out of ten is ready to sell its soul.

The work we must do consists in using the means which the Evil Powers use in order to redeem from evil the fallen souls which have become its slaves. When we sacrifice ourselves to this work we become a target for Malevolent Powers which employ every kind of means to force us to cease helping the Powers of Goodness. Their usual method is to sow the seed of doubt, for doubt deprives us of our strength; it prevents us from serving the cause of good-

ness; it gnaws within us. If our will is not strong enough to eradicate doubt, to control our thoughts, we slacken; little by little we become useless as helpers, and finally abandon the task, soothing our scruples by the imaginary excuse that the Powers of Goodness will find helpers elsewhere.

This is a mistake, for the Benevolent Powers when they choose us know they do it; they know us better than we know ourselves; their helpers must have numerous qualities, and these are seldom found united in the same person; besides purity of soul, one of the first requirements demanded is the capacity for true faith; this faith must not be dimmed by false material conceptions. We must profess the religion of love in all its purity—the religion which Christ created on earth. It is He who is at the head of the movement in the fight against evil; thus by helping the Powers of Goodness we help Him, and it is clear that He wants us to understand correctly all the purity and depth of His teaching which He received from God.

CHAPTER VII

THE RIGHTS OF THE SOUL

92. JUSTICE. The profession of the religion of love demands that true justice should replace the present justice existing on earth, that its basic principles, as well as those of jurisprudence should be changed; that is, the code of laws must be changed. The human being must be considered from the point of view of the soul and its evolution, and from the point of view of the divine laws of the Universe, which are wiser and purer than human laws. The accordance of these laws with the fundamental, divine laws—eternal and unchangeable—has not been achieved. In the new code, the entire nature of the human being will be taken into account, based on the law of man's triple essence.

The human trinity has not yet attained its equilibrium: its parts are at war, for each desires to dominate the others. Therefore it is clear that —by considering the human being from the

point of view of his immortal soul and the laws to which this soul must submit—it is the spirit which must direct the soul; the soul must direct the body till the moment when—owing to the parallel evolution of the different parts of man—the spirit, the soul, and the body are in equilibrium, when they have attained the same degree of evolution. Then, justice will not be needed, for it will be living in the conscience of every human being.

What are the laws of the Universe to which the soul is forced to submit?

The *law of cause and effect* from which follows the responsibility of each soul for thoughts and acts contrary to the second fundamental law—*the law of love*. This means that the soul bears the responsibility of thoughts and acts contrary to Universal Harmony; this again means the transgression of the third law of the Universe, the *law of submission to the will of God*—the Supreme Power.

Future justice will have to realize that the soul of a criminal will be judged in its time *for the cause which prompted him to commit the crime,* and also that *it must bear the responsi-*

bility of the effect of this crime. Therefore, to make the soul suffer here below for the crime is illogical, useless, and cruel.

It is true that a criminal cannot be allowed to go free. Society must be protected from acts of violence done by unbalanced human beings, and measures must be taken to restore the balance of their faculties.

The system of a fixed duration of punishment must be abolished, for when the relations which exist between an individual's spirit, soul, and body are taken into consideration, one unfortunate man may, in a short time, become harmless, while another remains a menace to society the whole of his life.

Spiritualists ought to be placed at the head of establishments for spiritual reformation, and it is these men who should decide the release or non-release of an individual. Work should be compulsory in such establishments, not as a punishment, but as a manner of livelihood to which the individual was accustomed; in so doing he would continue to earn his daily bread. The noble occupation of work must never be transformed into punishment.

Capital punishment must be abolished forever, for no man has the right to take his neighbor's life; this punishment is a much greater crime than that of a man committing murder. Capital punishment aims directly at the soul of the human being, and is therefore absolutely opposed to the laws of the Universe and to the spirit of Christ's teaching. To cut the thread of a soul's life, to deny it the possibility of growth and entrance on the path of truth, is quite wrong. Capital punishment—that remnant of hungry savagery—exists on earth only because of the profound hypocrisy prevailing in the Christian religion.

Christ's words, "Who lives by the sword, perishes by the sword," cannot serve to justify those who declare that society has a right to kill a man who has killed. Christ meant that a man using violence will perish through violence, that is, Christ spoke of the law of cause and effect; but He has not given to human beings the right to make use of this effect. The example He gives proves this—when He prevents the mob from executing the death sentence it wished to inflict upon the adulterous woman.

He took into consideration the motives which prompted her, and He acquitted her. Another very edifying example: He forgave the thief, who repented on the cross, because He felt truth and love being crucified at His side.

The bar is one of the most immoral institutions existing on earth; it has transformed justice into a traffic, whereas it ought to have remained immaculate; there is nothing worse than to corrupt justice.

It is the disgraceful habit of barristers to represent their client to the judge and the jury as a man of the highest virtue. Barristers either try to find extenuating circumstances for a crime, or else they overwhelm an innocent with imagined wrong.

The great majority of these gentlemen have neither faith nor law; being inveterate materialists they devote all their logic and eloquence to the twisting of justice.

In the future barristers will cease to defend and conceal crimes. Their aim and duty will be to demonstrate to man that the law of Christ is easy to follow, and as pure and faithful servants to the laws of the Universe they will

guide and help humanity in the way of truth, uplifting it from the wholly material side.

The difference existing between a political and an ordinary crime must be abolished. Independently of the reason for which a crime has been committed, it is a crime against the laws of the Universe and principally against the law of love.

Love can never be served by a crime: it is incompatible with the cause, the reason and the effect of love. Political crimes are more dangerous for society and the world, as they are often committed in the name of destruction for all moral civilization. For example, we see that the Communists, who are opposed to everything spiritual, are in fact the worst criminals, having formed a political party and as such they openly profess that murder is a virtue—and so justice remains silent. Can the demoralization of modern society descend lower than that? If the leaders did not lack intelligence and were not in the power of secret forces whose aim is to oppose God in all His manifestations, Communists and other destroyers of the spirit would be declared the enemies of the people.

As a matter of fact, there is no justice on earth. What we call justice is an arrangement adorned with the symbols and rites which personify justice but which has nothing in common with truth. Justice is a legal procedure full of hypocrisy and falsehood. And how could it be otherwise when the essence of the human being (spirit and soul) is not taken into consideration? It is the body—matter—that is judged according to so-called spiritual principles which are crammed full of materialism.

In some countries the Bible is used to consecrate proceedings which in their essence are contrary to the Christic principles contained in the Gospel. People are made to swear on the cross or on the Bible, thus using Christ's symbols blasphemously, which is contrary to His Will.

Judges have also a tendency to forward human, material interests to the detriment of spiritual ones. The spirit of things and of facts escape them, and the best of them think that they represent true incorruptible justice.

True justice can only be based on the fundamental laws of the universe. The hidden motive

of a crime—its cause—alone must be taken into consideration. The effect is not so important; if possible, the criminal must repair it; if not, it is the duty of the government of the country to do so. In ninety of a hundred the reason of the crime is the criminal's ignorance of the spiritual side of his being—the existence of his soul. The government educational system is responsible for this, which enhances the corporal value—the material, animal side of man—but deadens the spirit and the soul; that is why the country must hold itself responsible for loss and damage engendered by crime.

The state of justice in a country testifies to the degree of the nation's spiritual evolution. We see that this degree of evolution in the majority of countries is still very low, just as the farcical trickery of truth of one's conscience, of the use of the Bible and the cross—as a symbol to cover up hypocrisy and lying procedure—is most revolting. In this sense religion and justice can go hand in hand, for they both declaim truth with religious decorum. Yet these institutions show the best examples of moral degradation and spiritual decadence.

I have no intention in this book to write an essay on justice, or to draw up new codes, civil, penal, or otherwise. I wish only to point out to mankind the errors of existing justice.

What does the word "justice" mean in all its purity? What kind of a conception must man have of this virtue of the Universe? Justice is greatly akin to truth; those assigned or elected to practise it (judges, barristers, attorneys, police, etc.) must always act with the highest sense of virtue, and be fully conscious that their duty is to serve the soul of their fellow beings. They must firmly grasp the idea that they are destined to carry out on earth the justice of the Supreme Power—God. That is, to submit to His Will and above all to apply *His Will*, by following the laws of His high justice. No shadow of hypocrisy or falsehood must darken the thoughts or act of a man of law.

Truth lives in the human soul. This truth can only be served by those who understand that, if they do not follow the straight road, they will be responsible not before men but before their own conscience, which lives in the spirit of their soul and which will force them,

sooner or later, to judge themselves. Those who practise justice must be able to face God, in purity of soul. Therefore atheists, denying the existence of God and of the Supreme Justice, *have no right to be in the service of justice*. We know that most men of this category are employed in its service, and therefore we cannot wonder that justice so-called is a force often serving principles absolutely contrary to those of true justice.

It is the human conscience which must be made to understand that is is impossible to continue to give life to a distorted justice.

The religion of love, in accordance with the principles of the law of Love, tries slowly to awaken this conscience, which has been asleep too long, by making it take the direction indicated by the laws of the Universe which are impregnated with a justice of the highest purity.

93. The liberty of conscience. The religion of love believes in the principle of the freedom of conscience, but the most important question is to give a definition of the words "religious matters," for the law expresses this freedom

thus: "Liberty of conscience is the right of each citizen to enjoy complete freedom in religious matters, and as such is recognized by the state." Is it a religious matter or not which deals with the human constitution, that is, the combination of body, soul, and spirit? Is it a religious matter or not, the poisoning and deadening of a child's soul by teaching him only the existence of the body? Is it a religious matter or not, this Communist propaganda against morality and spirituality, which distinguishes man from the animal?

The religion of love firmly declares that if murder—an action concerning the body—is considered as the greatest of crimes, and punished in many countries by capital punishment (an action which kills the soul, the essence of the human being, much more important than the body)—this cannot be tolerated by the State of any country which considers itself civilized. Such an action must be considered as a greater crime than murder, wherever exists an idea of the soul.

Of course, the religion of love does not admit of capital punishment; it declares that the

murder of souls has no connection with religious questions, and that the freedom of conscience does not give the right to murder the soul; for religion means the worship of a divinity, and also the obligations of man toward God.

Thus liberty of conscience recognizes the right of each individual to render no worship to a divinity; to deny its existence; to admit of no obligation toward God; or to create any false divinity and to worship it. As long as the profession of any of these conceptions does not endanger the soul of a fellow being, it can be tolerated, for man is master of his own soul; but if it does, then it must not be tolerated. For the soul of a human being has the supreme right to a free evolution, and must not be stopped by a decree of the State. The State must proclaim the liberty of the evolution of the soul, and those who impede it must be held responsible. It may be likened to the control of traffic circulation on public roads for the benefit of the community. Liberty of faith must not touch the liberty of the soul. If bodily liberty, equality, and fraternity have been proclaimed, the same principle ought to apply to

the soul. The soul has a right to emancipation, and parents have the right and duty to demand of the State that all teaching which is injurious to this right should be abolished.

In many countries civil law protects the individual and property. Any attempt of abuse against life, law, and property is punishable. Why then should the human soul be left without protection? Why should it not have the same civil rights as granted to the body?

Why is violation in general and the violation of children especially, punished, while the violation of their souls, or of the soul of an ignorant adult, remains unpunished? The reply is that man, the whole man, is protected by law, that body and soul are included. For example, in protecting a tree, the roots are also protected. This is correct, but in the case of man his roots—soul and spirit—are unprotected.

It is possible to defile the soul without injuring the body; this is not taken into consideration or comprehended by the legislators, for the body is the important part for them; it is the center of their interest and their aims.

Herein lies the serious mistake which intellectual humanity has made for centuries. Although the soul and its spirit are part of the human being, they are not part of the body—this is a fact which must be understood and realized. The life, conceptions, and aims of the soul are opposed to those of the body; that which is useful and agreeable to the body is often disagreeable and injurious to the soul, for the balance between the three parts of the human being is not yet established. Therefore by giving all the privileges to the body and none to the soul, an abyss is formed between spirit and matter, and the moment of attainment of harmony between these elements will be put off for an undetermined time.

The evolution of the soul on the way of spiritual progress has nothing to do with religion—it is not a religious question. The knowledge and comprehension of the laws on which the existence of the Universe is based and to which the soul is forced to submit, have nothing to do with religion. Of course these laws can be presented under a religious aspect, but this aspect does not change the basis of

these laws, for, religious or not, they remain the same laws and operate inexorably. There is this difference, however: presented simply as material laws similar to those concerning the movement of the stars, the ebb and flow of the tide, etc., these laws are lifeless; while if they are presented as issuing from the Supreme Power of a Supreme Spirit, the connection of the human soul with this Spirit becomes evident, and the harmony of the parts to the whole and vice versa is apparent; but I repeat again, that in their substance these laws remain the same.

Whether one does or does not desire to admit it, the laws concerning the soul are not the same as those concerning the body. This is a fact. Logically the soul cannot be considered as forming part of the body and it becomes evident that the soul has the right to be considered —and must be treated—as an existing entity and must have special laws and be protected by them. The right of liberty of conscience in a country is recognized as a purely individual right. Every human being, being the absolute master of his soul and having a free will, has a

right to his own convictions. If it pleases him he can consider himself as an animal descendant of monkeys and feel honored by this parentage; he can deny the existence of God and the immortality of the soul; he can deny the existence of the spiritual principle of beings and things, etc., for he alone will bear the consequences of his anti-natural convictions, if he disowns his own being. But at the same time it is inadmissible that the liberty of conscience should give any one the right to poison and deaden the soul of children and ignorant adults.

One can be religious or anti-religious; one can be an atheist or admit the Supreme Spirit and obey Him, but the negation of the principles of life, of its laws and of the laws of the Universe, cannot be tolerated.

Individuals who call themselves statesmen, those who are elected to Parliament by the will of the people, and to whom the prosperity and the well-being of the country are entrusted, ought to understand, at last, that besides the religion which they hate or dare not profess openly, there exists something else: laws which rule human life; they should understand that it

is the sacred duty of the representatives of the people loudly to proclaim these laws and defend them; to stop all propaganda which leads to the degradation of the human being. But as the whole interest of these gentlemen is centered on self aggrandizement and riches, when all their efforts tend in that direction, it is impossible to hope for light from them. Light will come—it is inevitable—but it will come from below. The most ignorant peasant who, looking toward the sky, feels the presence of something higher and nobler than ordinary matter, is more precious to his country than the finest orator of the national assembly who only possesses materialistic views and interests; who uses the word "providence" in his speech, a word incomprehensible to him who forgets the spirit of beings and things.

Liberty of conscience is the loophole of those who are too lazy or too spiritually ignorant to rise above matter which they represent and idolize. Liberty of conscience is the legal reason which enables individuals of all classes, who are in the service of evil, to spread (without bearing any responsibility) the germs of the greatest

evil among human beings. This is easily done under the patronage of the State which is powerless to react against this calamity, for the State is obliged to defend the erroneous axiom which is at its basis: the rights of man. The rights of man do not exist. For to justify such a claim we must first admit the rights of the Supreme Power and Spirit—origin of our soul—and submit to them. That is, admit and submit to the laws of the Universe, of which man is a part. It is the same for the simple formula: "Every citizen must submit to the law of his country, otherwise he will be imprisoned." But to proclaim the rights of man without this condition is only to utter empty, sonorious phrases which strike the imagination but are devoid of sense. That is how a word said at the appropriate moment, though null in significance, hypnotizes and influences the crowd.

Ever since this word has been pronounced it has caused incommensurable wrong to countless generations of human beings. These beings believe they have rights; yes, this is true, but they concern the body alone which is perishable and returns to dust.

But the immortal soul is deprived of all rights whatever on earth; matter thrusts it back into darkness; vain humanity lives without understanding it, in a complete illusion of the possession of ephemeral rights. The religion of love loudly claims for the *right of the soul to live* and to have a voice in all the manifestations of human life; as long as these rights are withheld from it, the human being will never know the real life which alone gives happiness in the present and future, but will vegetate as do the animals and plants.

The religion of love is certain to attain this supreme aim, for it speaks to the souls of men, who will respond to it, and whose voices will develop such strength that it will be impossible to refuse their incontestable right to live.

94. *The rights of the soul.* For those who cannot discern in themselves, or in nature surrounding them, something higher and more sublime than their body or matter, this formula will seem ridiculous, deprived of all common sense.

For those who are religious and practise the worship of God, considering their souls as slaves

subject to His mercy and His rewards for merit, and are ready to submit to His wrath and be eternally damned for their sins—this formula will appear blasphemous, and be rejected in religious ecstacy, condemning those who have so dared to profane the very essence of the relation of the soul of God.

But those who practise the law of love in silence—who weep at the sight of millions of souls perishing daily without a chance of protest, whose lives have always been oppressed by matter—will understand the immense importance of this formula for the life of the soul. They will accept with joy, and will be the first to help the accomplishment of this Christic revolution for the rights of souls for which they have been waiting for centuries. They will see that gross matter served by religions, clergy, scholars, statesmen, by everything intellectual, by false conceptions, etc., must cease to be the master of a humanity which will have attained at last the place due to it.

Well! Do not laugh, my good sirs, who are materialists and oppressors of the soul, do not laugh; do not forget the proverb: "He laughs

best who laughs last"; imagine that *your soul has the right to have determined rights* and that I am calling upon you all, without distinction of race, nationality, religion, or situation, to *help to attain the proclamation of this truth.*

I place myself at the head of this revolution which will not be achieved by bloodshed and destruction, but by love of humanity in all the gentleness with which Christ has bequeathed us. This revolution will be accomplished by the sounds of the hymn for the glory of the Supreme Power, and for the Supreme Spirit which vitalizes and sustains us. There will be no shouting "To arms," but the note of awakening will sound in the soul of humanity, which like the sleeping beauty shall wake to consciousness after a thousand years through the lover's kiss.

Your soul is beautiful, it is always ready to hide itself. Give it this chance—do not allow your body to keep it in bondage. Let it speak and it will tell you truths which will transform your life according to its aim; truths which will make you tremble with joy and fear, for it will tell you that your origin is God, that your life is eternal, that the horizon of knowledge awaiting

you is limitless, that you can attain everything, know everything and that for this love it is but necessary to love.

It is in the name of this beautiful soul that the revolution begins. Our eyes will be turned toward Christ and our souls will be opened to receive rays of courage and strength to enable us to finish successfully the work He has begun.

What is the basis of the conviction that the soul in the social economy must have civil and other rights, that it must be considered as an existing unity whose interests do not agree with the interests of the body ?

The soul gives life to the body; the soul vitalizes the body just as the spirit gives life to the soul and vitalizes it. As the life of the body and its rights—which are only the effects of the cause, this cause being the soul—are ruled by laws, it is evident that there are strong reasons for the soul to have its rights too, for it is the source and the reason of life and it is impossible to ignore it.

The principle of life consists in the fact that matter, being only one of the three elements through which life manifests itself, cannot live

and become a force without another element to vitalize it. In our case, the body of the human being—one of the three elements—being matter, is but the vehicle of a second element—the soul—which imparts to the first the life which becomes a force. In its turn the soul—second element, vehicle of the third element which is spirit—is vitalized by the spirit, and this third element is vitalized by the Supreme Spirit and receives its force from it. At the same time, the spirit is the cement which joins the three elements, which penetrates them all and which is in permanent connection with the Supreme Spirit of the Universe. The Supreme Spirit fecundates absolutely everything in the Universe; it is thus that the connection of the soul with everything in the Universe is explained. It is for this reason that the soul must submit to the laws of the Universe, for these laws have a direct influence on the soul and it is clear that if the soul does not submit to them, by not admitting them, it detaches itself from the Universal Harmony and, as a consequence, loses the possibility of normal evolution.

When the three elements composing the

human being will understand each other, then they will help each other and harmonize; it is in the attaining of this harmony that lies the meaning of life. When the soul will overcome the body the aim of the terrestrial life will be attained and the life of the soul on earth no longer necessary. In all future lives the same principle persists; the strife begins again and again till the moment when the spirit is the sole conqueror. The Harmony of which I speak is not only a perfect agreement between the three elements but also a gradual submission of one element to the other in an ascending progression, that is, of the body to the soul, of the soul to the spirit, and of the spirit to the Supreme Spirit, that is, to the center; it is only then that true Harmony will exist.

When the current of a river is straightened, its source is taken into consideration. When chemists and mineralogists study metal and diverse substances and try to find the constitution of each of them, they establish laws concerning firstly and principally the substance of the matter and not of its exterior. Everything which creates force on earth is ruled by and submitted

to special laws; let us take a boiler as an example. Its construction must be in accordance with certain rules and conditions, but the force which feeds the boiler—coal, oil, etc.—is also submitted to laws and rules. Electricity which enables us to have a wireless communication is nevertheless subject to laws; it is not the apparatus alone—which has no value without the electric power.

Thus we see that in all branches of science, of technique, etc., the source—that is, that which gives life—is sought and subordinated to precise laws. This is comprehensible: we can build nothing by taking for a basis the effect and without taking the cause into consideration, for the cause gives life and force; if we acted otherwise, all the rules and laws would have no sense, for they would not be issued from the reason and the source of things and of their manifestations.

The soul alone, in all the economy of life, is, so to speak, destitute; its existence—the reason which enables the human being to live—is not taken into consideration and we see the result: all the laws concerning the life of men or their

mutual relationship, their relation to the State and vice versa, etc., are based on sand. These laws collapse at the first shock and we see humanity going slowly but surely toward an abyss; nobody minds and nobody sees the truth, that is, the reason of the approaching catastrophe, the signs of which are staring us in the face. We must understand at last that we have forgotten in all the manifestation of human life, in all social economy, in all the aspirations of our own life, the soul, the spiritual side of man, which is being left without rights, without care. We think that the body alone represents the man; we forget the cause of his force and his life. That is why I am inviting all those who are not entirely absorbed by matter to join me.

The clergy alone, who consider the care of the soul their right, have held it with menace and fear in their feeble, unskilled hands, using the same methods their ancestors, the heathen priests, used for thousands of years with their followers. This system will fatally lead to a complete isolation of the clergy and their flock. Little by little they will become enveloped in a tissue of incurable intolerance and be incapable

of transformation—as is a moth, capable of rising toward the light and joining it. Being born of matter they will be prisoners of matter.

Just as the traditionalists, who refuse to go in motor-cars, railways, etc., do not desire to make use of any of the new scientific discoveries, so the clergy do not understand that the soul cannot always remain at the same level, that it must develop and acquire knowledge, without ever forgetting the only sublime law, the law of love, which will safeguard it from error. These gentlemen, well acquainted with the devil, fear him, and dread every evolution outside the Church, considering it as a serious sin against God. With such conceptions, and bound by all sorts of rules invented for the purpose of enslavement, the soul has no chance of gaining liberty and light.

It is the principle of life that shows us clearly the necessity of *freeing the soul and of giving it all the rights* which proceed from the laws of the Universe, tightly bound to the principle of life, for these laws are the effect of this principle and not its cause. One might as well try to stop the rotatory movement of the earth as to at-

tempt to deny this principle by endeavoring with a few materialistic theories to prevent the liberation of the soul.

The existence of the soul must be proclaimed; to leave it longer without protection is impossible and inadmissible. It is necessary to save humanity which, blinded by matter, moves unconsciously toward its ruin without realizing that a very small effort would be sufficient to stop it on the gentle slope down which it is gliding, to the great joy of the Malevolent Powers which wait for it with arms outstreched.

Tons of paper are wasted in written theories of democracy, on Socialism, on universal peace, on equality of all kinds, on materialism, on atavism, etc., and all these deliberations are as empty as an egg-shell, for these reasonings do not consider the basis of everything: the principle of life. These writers miss the center of things and events—the soul and the spirit. Look at the thousands of soulless newspapers which are merely dead reading matter! In the great majority of the articles one reads, there is an unscrupulous trickery of truth; gain is the main object pursued. Honesty and morality some-

times inspire the management of these papers as long as it is not a question of pocket.

In this material chaos, the religions are separated from life by the voices of their leaders and of the clergy who emit cries of distress and menaces of punishment, which affect no one, for these voices also hide the fear of material loss and well-being.

There representatives of false doctrines have no interest whatsoever for the human soul; they do not desire its liberty or gain to the right of living; on the contrary, they wish to have complete control over it.

The existing order of circumstances force me to make a Christic revolution, the only one at last capable of liberating human beings from the oppression of matter, sustained by the Evil Powers. These Evil Powers have secret organizations and faithful servants in all classes, resolute not to allow the soul the possibility of breathing and living; in short, to free itself. The black circle, holding the soul in captivity, must be broken, and the soul will come forth triumphant in strife and rise above the sorrows of human existence.

The religions will have to admit at last the principle of life and the laws of the Universe from which the life and evolution of the soul depend, and to which the soul is forced to submit; by wrong guidance, religions delay the ascension of the soul toward perfection. In this sense the destructive theories also hinder its evolution. In a lesser degree, of course, but no less deplorably, the religious teachings—by their lack of logic and common sense, by their refusal to see the truth—retard the soul and throw it back into a destructive atmosphere, that is, into the midst of evil. The heads of the Church must understand at last that the soul must be free, that it has passed the age of childhood, and that its evolution is delayed by the erroneous conviction that it is not yet ripe for free development.

You see how everything becomes simple, logical, and clear; how the principle of the Holy Trinity and the principle of the Trinity which holds everything in the Universe in harmony and equilibrium, becomes clear to you. That is why there lives in the human conscience this fundamental principle of the construction of the Universe—its life; this principle finds ex-

pression in all religions under different forms and gives rise to legends which represent the earth lying on three whales (in Russia), or on three giants, etc., etc.

To return to the question of the *desires of the soul*. It is clear to you now that the self of each human being has a double meaning: it expresses the self of the body which is interested in the physical well-being of its body, and expresses the other, the soul's self which is interested in the well-being of the soul. When rights were given to the human self it was not taken into consideration that it was not only the expression of the material side of man but also of the spiritual side of his soul; consequently all the laws refer only to the self representing the body, while the spiritual self, that is, the soul, remains destitute and deprived of all rights.

If you have understood all the ideal construction of the Universe and the rôle the soul is playing in this so simple and beautiful architecture, you will be stupefied to realize the fact that nowhere in the forming of the conditions of social life and in the legislation of human relations has the soul been taken into account.

Evidently this state of things cannot continue and you will do all possible to help me to prove to humanity that it must demand the establishment of the *rights of the soul*—to which men have a full right. Only then will man become a citizen in his own country in the true sense of the word, for the totality of his being will be taking part in the accomplishment of his duties toward his country, and, what is more important, a true justice will replace the one-sided justice which rules the earth to-day.

Unless its manner of treating the soul changes, the Church will gradually lose its followers and finally have none at all, for service to the law of love by submitting to the laws of the Universe—without belonging to any religion—is in every one's reach and it is these servants which will be truly the Christians whom Christ desired to see on earth. In any case the fact that the clergy will be the obstinate enemies of the Christic revolution of souls does not frighten me in the least, for the Powers of Goodness will be with me. Still, it is painful and regrettable to think that those are hostile who ought to be most glad of the approaching vic-

tory of the spirit over matter, and who should have been at the head of this movement from its very beginning. History tells us that the clergy have been the last to understand the truth; but they cannot arrest it, for I am speaking to souls in the name of Christ and every soul who has not entirely lost all vestige of its liberty will respond to my call and become my ally.

The first and most important measure—among those which must be taken to ensure the soul its legal rights—is the right of society to govern the education of its children. There is reason to abolish the right which the State has taken of equalizing the intellectual level of the population by forming, as it were, a flock, where all the animals are either black or white. In a free country, the education must be free too; the influence of political parties must be absolutely eliminated, for it is odious to adjust the intellectual and moral conceptions of a whole nation to those of a party, or rather to those of its leaders. The education which will assure the evolution not only of the material side of man but also and principally of his spiritual side, must be placed out of reach of the views

and aims of a political party which lives to-day and may have disappeared to-morrow.

The soul lives eternally and its evolution cannot be left to the mercy of the whims of passing politicans who accidentally, and always for a short period, form governments imbued with opportunist convictions, which serve only to steady the arm-chairs in which they sit.

Independently of its political color, the State will be obliged to protect the soul, that is, it will not be allowed to introduce into the education principles denying the life of the soul; it will be the duty of the State to control the principles and methods of education *never in the interests of their political views* but always in the interests of the normal evolution of the soul in harmony with the laws of the Universe. The schools will cease to be centers of anti-vital propaganda, that is, of the education which puts the human being on a road contrary to the interests of his soul. The schools will have the right of exterritoriality in the political sense.

As I said before, religion as it is to-day has nothing to do with education on these new lines—those of life. But there is no doubt that

the soul of its own accord will naturally turn toward the Supreme Power—God, its origin. The State will have a right of control, and will follow the same aims by controlling the lay schools as well as the religious ones; the State will not allow the clergy to rule over the souls. The spiritual or spiritualistic education, which alone can put the soul on the way of truth, that is, on the way of its natural and normal evolution, is neither religious nor laical—it is vital, that is to say, it enables the soul and gives it the possibility of living without deviating from the line of its single life.

It is in this that will reside the importance and the strength of this education which will give the *first right to the soul*: *the right to live.*

This first step once accomplished, all the other *rights of the soul* will logically follow and will be established by men whose souls will have received the right to live.

95. *The freedom of thought.* The defenders of the freedom of integral thought will surely attack me; they will see in my project of the State's control over education, and in the State's right to protect the soul against the anti-vital

theories, an attempt against their principles. I answer firmly that every one has a right to think as he likes, but he has no right to poison the souls of children and of ignorant adults by thoughts contrary to life and its principles.

To be logical these defenders of free thought in schools and elsewhere ought to protect the propaganda of incest or the advantages of abnormal union. Naturally they would protest against such propaganda, because it could injure the morals and affect the body, but in the realm of thought which affects the soul and demoralizes it, they show a tolerance which is equal to suicide, and profess that this tolerance should allow a full liberty of propaganda.

Is not such a mentality one-sided and strange? If these defenders had the slightest idea of the principle of life, they would understand that the laws which I demand for the protection of the soul must be similar to the laws which protect the human body. The State in civilized countries protects by special and severe laws the hygiene and sanitary state of the population, that is, the State protects the bodies against illness, and, in case of epidemic, takes

strong measures to stop it. Would it not be logical, I ask you, to do the same for souls?

The work done by microbes attacking the body and undermining it, is, in fact, similar to that of the anti-vital principles of the different theories which attack the soul and ruin it; the analogy is striking and one must be blind not to see it. In fact these defenders are blind, for the freedom they proclaim is so much a part of their thoughts that they have lost the capacity of clear vision; they start from the wrong point, and it is only natural that their conclusions should be false too.

I beg them to awake, if for a moment only, and to try with the help of their souls to pierce the materialistic mist which veils their capacity of analyzing outside the false formulas which they take for inviolable truths.

Let us analyze the formula of the freedom of thought. Every thought presupposes an action, that is, takes a form or suggests a material action; or else it remains unmaterialized. In spite of the fact that every man is free to think what he likes, as soon as his thought materializes and takes, in so doing, a material form or sug-

gests an action which is threatening for the security of the society or of the country, we know that the creator of this thought is arrested and brought before a court of justice; the formula of freedom of thought is therefore a restrained liberty, that is, it is tolerated as long as it remains in the mental realm, in the pure realm of thought. Every one is free to kill in his thoughts, to send out thoughts of hatred, immoral thoughts, etc., but *they must not go beyond the limit of the security of the body of one's fellow being.* But as I have already explained many times, from the point of view of the laws concerning the human soul, a thought is a force which—from the point of view of the same laws—when it contradicts the law of love, causes for its creators the same results whether it is expressed in action or not. That is, the soul will be judged one day for its true motive and will bear the responsibility of the effect it will have produced, for the fact of *emitting against one's neighbor destructive and harmful thoughts never remains unpunished.*

You now see the difference between my con-

ceptions, which issue from the principle of life and the laws of the Universe, and those of the defenders of the freedom of thought—to think anything one likes under the pretext that nothing can result from it.

Thus forewarned, continue to defend liberty of thought, but remember well that thoughts are not inoffensive, even if they are carefully hidden from others. Therefore keep watch over them in the present that there may be no harmful results in the future.

See where the theories of diverse liberties lead to, once they are grafted on the popular mind as its rights. See to what lengths of immorality and want of ethics a government is led to when composed of individuals who have lost all traces of conscience, and how it openly proclaims its enmity to all that which is not materialistic.

It is plain that all liberties which do not take into account the soul—that essence which gives a being life—but instead dominate by material force, must in the end lead to unlimited tyranny, with the destruction of all culture. It

is good to recall this truth to the mind of those who defend these liberties at all costs, without counting the cost for humanity.

I am a convinced defender of all liberties *on the condition that the soul should be freed and its rights proclaimed.* The constitution of the soul is opposed to domination, hatred, and destruction; on the contrary, love—its moving power—wishes to get into touch and give mutual help to human beings; it desires also the normal development of its vehicle, corresponding to its gradual evolution.

That is why when the soul is free it will react on all human life, spiritualize it, and make it realize its vocation on earth.

The privileges which the freedom of the soul will give to the working classes. All the workers which struggle for existence would find it an advantage to understand the benefits which the freedom of the soul will bring to them.

In the first place, the fact that the entire human being will take part in life (which is often laborious and full of privation) will have as a result the increase of the productive

power of each individual, and at the same time a diminution of fatigue. Work will be done not only by man's physical strength, but also by his spiritual strength, for his awakened soul will be taking part in his labor and will lighten it, as it has the power of giving renewed strength.

Secondly, a man will become amiable in disposition, encouraged by the soul, to the exclusion of unhappy thoughts in the brain. Consequently his family life will become peaceful. The soul will change hope into will, that is, it will strengthen the character and enable free will to display its full force.

The freedom of the soul will help voters to avoid persons who traffic with the sacred right of every citizen to be elected into Parliament. The population will elect men of worth and honor to represent and defend the interests of the country. Party politics, with its aims of profit for the party, will cease. Parliament itself, under such influence, will take on a new form, and no longer be the arena of human passion, but become, as it were, the soul of the country, thus representing the concentration of its no-

blest souls. As such it will be a disinterested force, and work equally for the good of the all—both great and small.

The inscription which adorns these assemblies and which does not correspond to reality will be replaced by the following words: "Love and Native Land," meaning that the members of Parliament united by love will work for the good of their country. This is the only guiding principle which will direct the elected, to the abnegation of all personal interests.

The governments which will come out of these parliaments will not have to lose three quarters of their valuable time to find formulas able to satisfy the wolves and the sheep; they will not have to juggle so as not to be overthrown by another party. They will work in peace, devoting all their strength and energy to the good of their country. Thus the interests of the working classes will be safeguarded in all justice without prejudice to the harmony of the work and to the economic life of the country. Justice will cease to be an organization for the distribution of punishments, and will become an institution for spiritual recovery. It will enable

people, who unfortunately became criminals—through lack of education as much as through lack of balance between the parts which compose the human being—to return healed to their families, that is, with their souls awakened and ready to continue an honest life.

Thus not a single soul will be doomed to perdition, owing to the domination of spirit over matter; society itself will take care of the misled souls.

True, pure justice will reign on earth—bearing always in mind Christ's sublime words that a repentent sinner is dearer to God than ten righteous ones. This means: to the Supreme Power all souls are equally dear. It is desirable that all shall be saved.

These words of Christ deny entirely the false theory of the clergy, of the eternal damnation of the soul of so-called sinners; God is a thousand times too merciful. Only freed souls will be able to practise this divine justice, for it requires a comprehension of the law of love and can only be understood when the spirit is reigning, and not matter.

Family life will be pure and happy, the result

of mutual love between souls. These homes, built on a basis of pure love, will become sources of the purest light, for the soul will reign supreme.

Woman will cease to attract the lower side of man, and uplift him by the shining qualities of her soul. Thus spiritual kinship will be established and renewed. Thus the family and home will become a strong foundation on which will be raised the building of the parallel evolution of spirit (the soul) and of matter (the body) by gradual purification, allowing the soul to find the harmony between the two. This harmony will persist through future life; thus the soul will not be lost there, but it will quickly form a new vehicle.

I have not space enough to enumerate all the benefits which humanity will acquire from a true family life, the life projected, so to speak, into the creative plan of God and which will give happiness almost impossible to imagine. Yet in many families this happiness is realized, but unfortunately for too short a time, while in the life of the future family it will last on earth as

long as the bodies will live and will continue in the future lives.

Do you not think that it is worth while *working to acquire the rights of the soul?*

CHAPTER VIII

THE UNION OF SOULS AND THE CREATION OF SOURCES OF LIGHT (OF TRUTH)

THE greatest part of humanity lives in spiritual darkness, that is, the masses do not realize the existence of the soul; they neither feel nor understand the necessity of developing the spiritual side of their being, and consequently, the life they spend on earth is useless for their souls. The man exists but does not live; he sees nothingness before him instead of a continuous life and prepares for himself a dark and painful future.

A certain number of human beings believe in the existence of the soul; but they have no clear comprehension of the sense and aim of life; the future appears vague and misty to them. This category lives in twilight. A minority of believers, who practise their religion, while they realize the existence of the soul live in constant terror of future punishment; this

fear causes anguish of soul, prevents the penetration of the true light and hinders their evolution, so that such souls may be said to be living in a false light. Lastly there are a few hundreds, perhaps a few thousands, of beings, conscious of their souls, who see the truth, who live in knowledge and understanding, preparing themselves for the future; these live in the true light.

It is to these that I address myself and to those who feel the call of truth. You understand that the first group is open to and may fall under the power of evil, for men of this category have no basis on which they can organize their defense; this basis—the soul—is lacking. The second group is less accessible to evil; such men can defend themselves but are lacking in clear conception and persuasive force for others and themselves.

The third group, which apparently could fight evil, as a matter of fact helps the spreading of it, for these men are uncompromising and intolerant; they lack logic and common sense in their conceptions. They cling to the letter of their religion and not to the spirit, even as he clergy.

I wish that all, spiritualists, Christians, or others, should become conscious and active sources of the light of which Christ speaks.

Like any source of light which sends its rays equally in all directions, you must send the light of your soul, that is, the truth, to all equally: to the poor and to the rich, to the humble and to the proud, to the learned and to the ignorant, to the good and to the bad, to your friends and to your enemies, in short, to all, forgetful of race, nationality, creed, but remembering always that it is to their souls you speak. Your light will be impregnated kindly with Christian love, it will in no way hurt the sensitiveness of the soul; if necessary, you will increase, you will intensify the light toward those who are able to stand it, or you will lessen it so as not to blind those issuing out of darkness. You will act according to circumstances, always bearing above everything else the feeling of love and compassion for your fellow being.

All of you, spiritualists, will form a network of light; you will be as luminous sources spread over the earth, forming a Union of Souls. Gradually new sources will spring up and develop in

intensity till they become a dazzling mass of light flooding the darkness and obscurity on earth with their rays. Humanity will recognize it as the light of Christ, coming direct from God.

The organization which I invite you to establish is the terrestrial manifestation (but not material) of the Union of Souls which will be purely spiritual, having for its supreme head—God, and Christ as intermediary for the Christians; for the other religions, their own great masters. This Union will be the reflection on our plane of the same organization which exists on the spiritual plane. The two organizations must be closely united; that of the spiritual plane will inspire and animate that of the terrestrial plane. The statute of the organization by which it must be guided is expressed in the seven principles of spiritualism, which are the basis of the religion of love professed by the sources of Light, irrespective of religions or creeds to which they belong. The field of action is limitless; it is everywhere where two or three souls are gathered together. These sources must be formed in all surroundings; sex, age, and social

standing play no rôle in this, for these souls are in the service of light and are themselves a reflection of this light.

Souls forming part of this organization, when becoming sources of light must wipe from their consciousness all sentiment of vanity, envy, jealousy, and desire to dominate. They must be guided by the words, "Happy are the pure in spirit, for they shall see God."

Every soul remains at its post; no desert, no convent, no solitude; on the contrary, the light must never be hidden, it must be there for every one to see. The soul-sources take a general part in every manifestation of life, they remain in its tumult. It is in thus acting that the light will be seen by all; each life must endeavor to be an example of the divinity of the soul.

Each will work according to his strength, his capacities, his talents, and his means; each will bring his particle, comparable in this to the ant who works without respite at constructions at which we marvel, for each one works for the good of the whole, and vice versa. Each new member will bring more light to the network of light already formed. In this connection the

assistance of artists of all kinds would be very valuable, as through their works they can best influence the masses in reflecting the aim which they as sources pursue.

Our efforts must be directed toward this class of human beings to show them that in being artists—that is, creators of beauty—they already are a source of light, for everything beautiful always comes from the depth of a soul touched by the divine Light.

The principal aim of the Union of Souls and of its filiation, "the sources of light," is to awaken human souls, to force them through love and gentleness to realize that they are immortal, and this without binding them down by a religion which always deprives the soul of its liberty; to give them their release by the religion of love, the only religion of truth which allows a soul to evolve and at the same time to remain free.

It is the most important aim on earth; nothing can equal it; we thus continue the work of Christ which has been misadapted to human life.

Expressing ourselves socially, the sources of

light will form a spiritual political party; our politics will be that of Christ, and its motto will be: "fraternity, equality, liberty," referring to the human soul and not to the body. It is in this that resides the difference between the Socialism of Christ and the modern Socialism.

This organization does not need to have a leader in the flesh, nor any of the accessories indispensable to the existence of societies and groups. Of course, you can group yourselves into any fraternity or society to help your fellow beings. You must organize spiritualistic schools and lectures, papers, libraries, theaters, and cinemas, etc., in short, you must make the propaganda of light by all possible means, so that souls may be awakened and touched by the light.

To guide you in all your undertakings, in all your steps, you have the seven principles which you desire to serve.

Your duty follows on clearly from them; no leader can add anything more. These principles will serve as lighthouses, and never allow you to lose the way of truth.

The strength of the organization resides precisely in the absence of a terrestrial head; inspiration is received directly from the same organization on the spiritual plane, which in turn receives it from Christ and God; you are in direct contact with the Superior Powers of love; there is no barrier; it is the complete union of the two planes, the terrestrial and the spiritual, and the union between your soul and those of this plane.

Each one of you must be impregnated with the truth which you wish to express; you have faith, will, and love, the three forces which put you in indisputable contact with the pure powers you are serving.

Arithmetic is the basic of mathematics; if we do not know it we cannot understand or make use of algebra, geometry, etc. As long as we cannot understand that one is less than two and that one plus one equals two, it is useless to go further.

Remember this truth and in the science of the life of the soul begin by proving that one is less than two, that is, that the body plus the soul are two. I mean to say that it is necessary to

make the simple and useful truths plain to the soul in its present life and not to try to show truths which though also simple cannot be assimilated by a soul just coming out of darkness.

The principles by which the works of light must be guided are:

1. The submission of our thoughts and actions to the Will of God, the Supreme Power, origin of everything in the Universe and consequently the origin of the human soul;

2. The application of the law of love to our thoughts and to our acts for our fellow beings and for everything living;

3. Complete tolerance and respect for all religions and all creeds.

4. Complete alliance between religious and scientific principles;

5. The Union of Souls living on earth with those of the spiritual plane in their aim to attain fraternity between all the human beings;

6. To serve goodness always by goodness, by all the power of thought and by direct action.

7. The evolution of the soul and its hidden powers to attain the domination of the spirit, soul over matter, the body.

As I am addressing spiritualists it is not necessary to explain the program which follows every one of these principles and the truths enclosed in them. It is necessary to understand that all these principles are positive and active and that to profess them means to put them into action; it is an indispensable condition that the sources of light shall be living, spiritual torches.

For those who criticize every new idea incomprehensible to them, who live carelessly, blind to the danger or evil and of the evil forces which are organized against the principles of goodness and love, my project appears as a fantasy which cannot be realized. From the purely materialistic point of view they are right; we spiritualists not only believe that the spiritual plane and its powers exist, but we know it.

No criticism and mockery of those who do not share our way of seeing can intimidate us; we only ask them, if they are not the servants of evil, to allow us to work and not to shake the faith of those who may wish to join us in our work. It may be thought very daring of me to talk of an organization of sources of light which exists in the spiritual plane and to ask

credulous people to copy it on the terrestrial plane.

To this I answer that if I dare to do it, it is because I know that such an organization exists; of course, I cannot explain in detail in what it consists, but the general idea is quite clear to me, and it is this idea that I have tried to introduce in the organization of the Union of Souls—the sources of light.

I am at the disposition of all those who wish to receive supplementary explanations on the subject of the questions which form the substance of my appeal.

CHAPTER IX

CONCLUSION

I HAVE finished the statement of the substance of the religion of love; everyone remains free to take it or leave it; it does not demand any material contract of adhesion to it, for it is spiritual, deprived of all form.

It enables you to enter into contact with the Supreme Power, God, your Father, origin of the spirit of your soul, without the intermediary of men; for between the immaterial spirit of your soul and the Supreme Spirit the only possible mediators can be immaterial powers—your protector and the souls to whom you address your prayers.

This religion gives your free will the only means to take the road which leads you toward universal harmony; it gives you the law of love as the only absolute truth known to us and which will—if you serve it—lead you always to happiness and progress.

The church of this religion—as Christ wishes it—is the Union of Souls, that is, fraternity between all human beings, without differences of race, nationality, religion, or situation. It is the religion that is not limited by statutes and rules which would prevent it from spreading freely throughout the world; it is consequent and logical, for it is founded on love and lovingly it *opens its doors to all without exception.* It wishes to become as necessary as the air; it wishes to be for the soul what bread is for the body.

All are infinitely dear to it: the black, the yellow, and the white races; the good, the bad, and the wicked; the heathen and the Christian; it judges nobody.

It calls upon all women to join it, it wants every woman to transmit it by maternal love to her children. Women will be the first to adopt it; they cherish love and will long to share their spiritual happiness.

The profession of any of the existing religions does not prevent any one from following the religion of love, for love is the essence of every religion; therefore by following the religion

of love you discover the true sense of the religion which you are professing. The religion of love makes no demands for its acceptance; it asks you only to love, which is easy, for the germ of love lives in the spirit of your soul; this germ will grow under the influence of this religion, and similar to the mustard tree which Christ compared to the kingdom of God, it will surpass in height all other trees, that is, the love which will develop in your soul will shelter everything and everybody, and be a refuge for other suffering souls.

This religion does not understand death; it only sees life and everybody always clad in different forms. It gives you not the hope but the will and the knowledge to attain progress and happiness; it denies nothing but passes everything through the sieve of love and accepts only that which remains as useful for the human soul.

Its final aim it to give you the ways and means of finding the Kingdom of God in yourself, that is, to make it possible for the divine rays to enlighten your soul.

I ask you to listen to the voice of the spirit

of your soul; this voice will tell you if you can accept the religion of love with full confidence after having studied it.

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